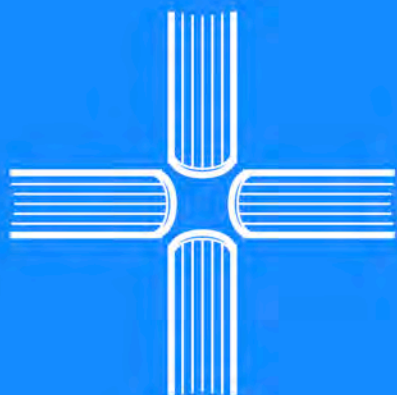


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LUTHERAN EDUCATION



In This Issue

- ▶ *Lutheran Teacher as Minister*
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- ▶ *Sportsmanship*
- ▶ *Behavior Disorder*

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Editor--Wayne Lucht

Editorial Assistant--Jo Ann P.F. Kiefer

Assistant Editor--William Rietschel

Associate Editors

William Ewald, Earl Gaulke, George Heider,
Cynde Kuck, Ingeborg Teske

Features

Administrative Talk(*Perry Bresemann, Charles Laabs*), Children at Worship(*Sue Wente*), DCE Expressions(*Cindy Newkirk*) First Person Singular(*Carl Schalk*), Multiplying Ministries(*Rich Bimler*), Teaching the Young(*Shirley Morgenthaler*).

Consultants

James Elsner, Jonathan Laabs, David Mannigel,
Carl Moser, Lauren Wellen, Michael Zimmer

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We trust that this issue of the journal will arrive at your doorstep in a more timely fashion than the September/October one which was victimized by our getting used to new machinery of print-ready capacity. In either case, we also hope that the wait has sharpened your anticipation and the content will satisfy it.

Continuing our intentional projection to examine the role of the Lutheran educator in relation to ministry in the church, *Robert Toepper's* three-part series begins with this issue. "Is the Lutheran Teacher a Minister? Yes, But . . ." capsulizes in its very title some of the uncertainties and ambiguities the church has agonized over, especially in the almost 150 year history of the Missouri Synod which still leads Protestant bodies in creating and maintaining full time parish schools.

An entirely different topic but one that has its own puzzlements is Home Schooling. Why do some families wish to educate their children at home, especially Christian families where parochial schools are available? A mother who shoulders the major responsibility for teaching her children at home offers her thinking on this admittedly controverted subject. And she does an excellent job of it. You just may find your thinking in this area in for some major adjustments after reading *Joanna Jastram's* article.

In another brief article, *Rachel Palmer* exhorts us to "lead in sportsmanship" as we guide our children in competitive games.

An author familiar to our regular readers, *Audrey Beversdorf James*, confronts the problem of the behaviorally-disordered child in the classroom, *your* classroom. She gives good reason for not giving into despair and some helpful ideas on how that can be accomplished.

This is the time of anticipating once more the glorious, humble coming of our Lord to earth. The greater Easter lies beyond for us children of the Pentecost. Let that thought sustain you during these hectic days.†

*In
This
Issue*

Wayne Lucht

Random Musings and Possible Heresies

Matters of Opinion

Before the “Lengthen the School Year and School Day” crowd gets too powerful, let’s hear from the “Shorten the School Week” side. Bet you didn’t know such a side existed, did you?

Admittedly, Hugh B. Price, Vice President of Rockefeller Foundation, may be a lonely voice but his notions offer a mildly amusing diversion from our sometimes too intense ways of doing things. He points out that the idea of a four-day school week in the traditional mode would open possibilities for in-service training for teachers, class preparation beyond the usual slap-dash kind, sharing of ideas with colleagues, and just plain old “white space” so sorely lacking in all of our lives.

Oh yes, the children. Well, try these on for size: On the fifth day we could . . .

- ▶ substitute instructional television for traditional instruction
- ▶ reintroduce extra curricular activities
- ▶ have occasional large classes for special presentations
- ▶ give opportunity for pursuit of higher-order, course-related projects
- ▶ provide opportunities for community service
- ▶ invite your own imaginative contributions

And here you thought the field of education had run out of iconoclasts! We admit this revolutionary idea did not come from an educator. But . . .

Can we learn from it?

Speaking of faculty friendships (hm . . . were we?), has it ever occurred to us that sometimes we get *too* cozy in our relationships? This came full-force to our awareness when an article crossed the desk about getting rid of incompetent teachers. Now we all know who they are, don't we? Though the problem may not be wide-spread in our schools, we would be foolish to ignore its reality.

The bottom line is that all professional people need on-going peer review if professional skills are to be honed.

Just how is that done? By beginning to visit each other's classrooms, for one thing, and then honestly talking about what we see and hear being done. The appropriate word or phrase is "then having a candid exchange."

This is where the problem of friendships rears its ugly head. It's not easy being candid about possible weaknesses with a friend unless, of course, the candid response is requested.

Perhaps this is where we must begin. After all, our schools do not exist for the purpose of maintaining a cozy enclave of people who like each other. There's a job to be done that requires more than a pleasant sense of well-being we all enjoy when being with like-minded people. That job requires putting first things first.

Finally, in my neighborhood we had a well-intentioned mother who loudly and frequently called out, "Good BOY!" whenever her son did something right.

Now, there's nothing one would usually criticize about positively reinforcing a child's behavior unless such reinforcement

- ▶ is too loud
- ▶ is too frequent
- ▶ gets in the way of the child's savoring his or her own accomplishment for its own sake. After all, there is built-in reinforcement in the "Hey! I get it!" experience, isn't there?

SORRY that we are late . . .

We are in the midst of a new strategy and process for producing the journal. Equipment for attaining print-ready status is now in place although the expertise may still be lagging. (Patience, please, until we get the hang of it.)

Since we will now be using a PC with Word Perfect for Windows 6.1 we can accept--and appreciate--articles on 3 1/2" discs compatible with our system.



Is The Lutheran Teacher A Minister?

Yes, but . . .

The question of teacher ministry in historical perspective

Part I

1. Preface

This article is the first in a series of three articles on the history of the status of teachers as ministers in The Lutheran Church--Missouri Synod. These articles attempt to carefully document the history of the various viewpoints on the issue of teacher ministry based on the primary and secondary literature on the topic.

Part I recounts how the Lutheran teacher's ministerial status became an issue when Rev. Dr. C.F.W. Walther, the founder of the Missouri Synod, defined teachers as auxiliary ministers, a stance that institutionalized auxiliary status for at least the next 90 years.

Part II begins with an Internal Revenue Service challenge to the ministerial status of teachers in 1949 and how the Synod successfully defended the status for its male teachers. Then it describes an ideological challenge to auxiliary ministerial status in the 1940s, 1950s, and 1960s that stated that all ministerial positions were equal branches of a general ministry. This challenge was mounted by August C. Stellhorn, the first Secretary of Schools of the Missouri Synod, and his colleague on the staff of the Board of Parish Education, Rev. Dr. Arthur C. Mueller, Sunday School Secretary. In 1972, Dr. Stephen A. Schmidt, professor of education at Concordia College, River Forest, Illinois in a scholarly interpretative essay, also took the position that teachers were full-fledged ministers.

Part III reviews how the Missouri Synod officially delineated an auxiliary ministry for its teachers in 1981 through its Commission on Theology and Church Relations. Part III then recounts how the issue of teacher ministerial status has been treated by the Synod since 1981.

Robert Toepper is a 1962 graduate of Concordia University, River Forest, IL. He earned the M. A. in history in 1967 and the Ph.D. in social sciences education at Washington University, St. Louis, MO, in 1979. He has taught at Lutheran High School South, St. Louis, and Concordia College, Bronxville, NY. He is currently Associate Professor of Education and Economics at Concordia, River Forest.

2. Introduction

The Missouri Synod's constitution adopted in 1847 defined teachers as "advisory members" of the Synod (III, 3).⁽¹⁾ When the Missouri Synod was organized, it adopted the rule that each congregation should have two votes, the pastor's and the layman's. The purpose of this regulation was to forestall "clergy domination" and preserve the balance between clergy and laity (Mueller, footnote, p. 112). According to Beck (p. 187), the Lutheran churches had always held that the office of teacher was an essential part of the administration of the Word and that male teachers were called in the same manner as pastors and held office under the same guarantees of privilege, tenure, and duty.

According to Stelhorn (pp. 210-211), the Missouri Synod gave ministerial status to the office of the teacher. At the beginning of its existence, it did not differentiate between the education of pastors and teachers at the same institutions. When educated at separate institutions and no longer educated as a pastor, the teacher's status remained unchanged. The teacher's education included synodical examination and approval. If not educated by the Synod, he was colloquized and thus given official standing. It was synodical policy that

the teacher should receive a formal call, a Diploma of Vocation, essentially like that of a pastor, consecrating him to his office for life, and like the pastor, he was solemnly installed. Formal ordination was reserved for pastors, yet, in effect, the teacher's first installation was his ordination, for it initiated his official status as a public servant of the church.

3. Walther's conflicting interpretations

Over time in The Lutheran Church--Missouri Synod the status of the ministry of the Lutheran teacher has been debated. Rev. Dr. C.F.W. Walther, a founder of the Missouri Synod, initiated the controversy by stating in Thesis VIII of his 1851 treatise on ministry that the pastoral ministry encompassed the Biblical criteria as the highest office of the Word and that all other ministerial positions were auxiliary to the pastoral ministry. However, in his 1856 installation sermon, Walther, as Concordia College (Seminary) president, stated that professors of secular subject matter at a Lutheran seminary served in a branch office of the ministry.

In 1851, Walther presented a treatise in thesis format to the Fifth Convention of the Missouri Synod at Milwaukee on "The Voice of Our Church on the Question Concerning the Church and Ministry"⁽²⁾

designed to “repel the attacks of Pastor J. A.A. Grabau of Buffalo, N.Y.”(p. 47) The theses on church and ministry were an expansion of the so-called Altenburg Theses (F. Pfotenhauer, “Foreword”, p. V) by which Walther debated with the lawyer, Franz Marbach, at the log cabin seminary in Perry County in 1841 (see also Mundinger, p. 123) and which also opposed the ministerial views of the Saxon layman, Carl Vehse. The theses were unanimously approved by the Synod, which ordered their publication (p. 50). Walther subsequently edited and enlarged the treatise in 1865 and 1875.(3)

In Thesis VIII on the ministry, Walther stated that “the pastoral ministry (*Predigtamt*) is the highest office in the church, and from it stem all other offices in the church.” His Scripture proof reads as follows:

Since the incumbents of the public ministry have been entrusted with the keys of the kingdom of heaven, which the church possesses originally and immediately (Matt. 16:19; 18:18), in order that they may administer them officially in the name of the congregation (John 20:21-23), their office must of necessity be the highest in the church, and all other offices stem from it; for the keys embrace the whole power of the church.

Therefore, in Scripture the incumbents of the ministerial office are called elders, bishops, rulers, stewards, and the like; and the incumbents of subordinate offices are called deacons, that is, servants, not only of God but also of the congregation and the bishop. Of the ministers in particular it is said that they should feed the flock of God and watch over souls as those who must give account (1 Tim. 3:1, 5, 7; 5:17; 1 Cor. 4:1; Tit 1:7-9; Heb. 13:17).

Hence at Jerusalem the holy apostles in the b e g i n n i n g administered not only the pastoral office but also that of the deacons until the growth of the congregation made it necessary that this office should be entrusted to others in order to relieve the apostles (Acts 6:1-6). When the Lord instituted the apostolate, He instituted only one office in the church, which embraces all others and by which the church of God should be provided for in every respect. Hence the highest office is that of the ministry of the Word, with which all other offices are also conferred at the same time. Every other public office in the church is part of the ministry of the Word or an auxiliary office that supports the ministry, whether it be the elders who do not labor in the Word and doctrine (1 Tim. 1:15) or the rulers (Rom. 12.8) or the deacons (the office of service in the narrow sense) or

whatever other offices the church may entrust to particular persons for special administration. Therefore, the offices of Christian day school teachers, almoners, sextons, precentors at public worship, and others are all to be regarded as ecclesiastical and sacred, for they take over a part of the one ministry of the Word and support the pastoral office. (pp. 289-290)

Walther follows these statements with quotations from the Confessions and from the writings of church leaders through the ages, especially Luther. According to Nafzger (*LE*, 139-142), Walther is an example of the “mediating school” on the doctrine of the ministry between an “episcopal school” which holds that the person who holds the ministerial office is the personal representative of Christ on earth and the “functional school” which holds that the office of the ministry is a human arrangement which functions to preach the Gospel and administer the sacraments. Rev. William Loehe and Rev. J.A.A. Grabau are cited as examples of the episcopal school while August C. Stellanor and Rev. Dr. Arnold C. Mueller are associated with the functional school.

While Walther appeared to be stating that the pastoral ministry is the superordinate position in the church and all other positions are subordinate to it, from other contexts,

interpreters of Walther, such as Mueller (described briefly later), have argued that he understood that the ministry in general was the primary position in the church and that all ministerial positions were equal branches of that general ministry. Neither Stellanor nor Stephen A. Schmidt (both positions are described in Part II), however, refer directly to Thesis VIII in their studies of the Lutheran teaching ministry. Instead, they both emphasize the following address by Walther as his primary statement on the teaching ministry.

At the installation of Professor Adolph Biewend as director and Rev. George Schick as assistant director of the college department of Concordia Seminary in St. Louis, March 31, 1856, Walther, as president of the institution, delivered an address in which he clarified the status of the professor's office.⁽⁴⁾ He treated the professor, not as a pastor, but as a teacher of the church. He emphasized that the office of a professor at one of the church's institutions “is the office of our God” and that his cause “is the cause of the Lord” (p. 3). This, according to Stellanor (p. 212), was difficult to do since the Bible says nothing about a professorship. In his address, in part, Walther said:

For God has really established but one office, namely,

the office of gathering, building, governing, serving, and keeping the church on earth in His name. This office the Lord ordained and bestowed it upon His church when He gave Peter the keys of the kingdom of heaven and later said to all His disciples: "All power is given to Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world."

In view of that fact, this office does not only have such a large sphere of duties and such a great variety of obligations, but also requires so many various and high talents that no man is able to carry out all its phases alone, even in a limited sphere of activity. Just as the Messiah's Mediatorship is divided into three different offices, the prophetic, the high-priestly, and the kingly, so the office of the church is divided into the greatest variety of offices, calling for the most manifold gifts of the Holy Spirit. (pp. 3-4)

Walther continued by saying that "their office is a holy, divine office; a branch of the office which Christ once established and ordained when He gave (His disciples, the believers) the keys of the kingdom of heaven." (p. 4) Walther stated "that

by the acceptance of a teaching position at this institution of learning we do not change from a spiritual calling to a secular calling, do not leave a divine office for one created by man" (p. 5)

According to Schmidt (p. 31), Walther's address was a powerful testimony to the teaching ministry and the place of learning in the Christian community. Walther saw no difference between the teaching of secular subjects and religious ones. He saw all learning as contributory to the life of the church and necessary to the education of future ministers. He did not elevate the parish pastorate above the office of the teacher here, nor did he view teachers of secular subjects as subordinate to teachers of theology. According to Stellhorn (p. 462), the same principle applied to the position of the Lutheran elementary school teacher. But Walther did not deal with the office of the Lutheran teacher at this installation. According to Stellhorn, in his statements on ministry, sometimes Walther appeared to elevate the pastoral ministry above that of other ministries and sometimes he appeared to hold that all ministerial positions were branches of a general ministerial office.

In his 1862 theses on "The Proper Form of an evangelical Lutheran Congregation Independent

of the State", Walther stated in thesis 24: "... the congregation should . . . call an orthodox, godly, and competent teacher, pledge him to adherence to the divine Word of the Old and the New Testament and the Confessions of the Lutheran Church, and [emphasis added] *place him under the supervision of the public ministry . . .*" According to Kohn(5), in his *Pastorale (Handbook for Pastoral Duties or Outlines of Pastoral Theology)*, p. 391, Walther told pastors: "The minister, therefore, must never forget that the teacher is one of those who minister to the church, that he conducts his office as assistant to the pastor, and in this respect, therefore, he is coordinate."(47)

4. Auxiliary ministry is institutionalized

During the following 90 years, the teaching position generally was referred to as an auxiliary office, but there were exceptions to this position which stated that male Lutheran teachers were in a ministerial position comparable to the pastoral position but requiring different skills and abilities and serving a different function. During this period, it was generally recognized that the parish pastor was responsible for the entire congregation while the teacher's responsibility was more limited. That the pastor was the

superintendent of the parish school was generally assumed, but there also was some debate as to the validity of such a responsibility.

According to Schmidt (p. 5), after the teachers seminary was separated from the theological seminary in the 1860s, the standards and education of the teachers seminary were seriously impaired. After this time, the length of the educational preparation for the preaching ministry exceeded that of the teaching ministry, and, as a result, the pastor became far better educated and more knowledgeable than the Lutheran teacher. At the teachers' institutions, according to Schmidt, the education of teachers has consistently been a process of paternalistic indoctrination. Early professors at the Addison Teachers Seminary were all members of the pastoral clergy. The first teacher was employed there as a professor only after it was ten years old. The majority of the faculty were educated as pastors during the first fifty years of the Synod's history. According to Schmidt, through a careful process, teachers were taught their proper place in the public ministry. They were taught to remain subservient to the office of the pastor, both in the educational institutions for teachers as well as in the professional literature of the Synod.

J.C.W. Lindemann, a teacher

who had become a pastor, sent a series of articles to *Der Lutheraner* after he had received the call to become the first Director of the Addison Teachers Seminary. In these articles he based the office of the teacher solely on the role of the father. He believed that the schoolmaster was not part of the pastorate, but acted as a substitute parent. Walther returned the articles to him for correction, asserting that the teacher was a branch office of the pastorate. (Stellhorn, p. 211) Lindemann offered to resign over this disagreement with Walther; however, Walther encouraged him to modify his view and remain in his position of director.(6) (Schmidt, footnote, p. 69)

During his second hear at Addison, Lindemann stated in an article that “the office of the teacher is an office of the church; because it was established by the church wherefore also the teachers, in all their functions, are church servants.”(7) Earlier in that same issue of the *Schulblatt*, Lindemann stated that the pastor is the supervisor of the entire school “of everything that is taught or done in the school, not only of certain parts of the instruction.”(8) (Stellhorn, pp. 211 and 215)

Later directors of synodical teachers colleges would perpetuate Lindemann’s view. Some of these same directors later accepted

positions at Concordia Seminary, St. Louis. As late as 1945, the president of Concordia Teachers College, Seward, NE, issued a statement clearly defining the office of the teacher as “auxiliary” to the pastorate. The teacher was not a clergyman, but a “minister of religion”. Over the years, teachers have been reminded consistently that they were “auxiliary” members of the ministry. Their ministry was an extension of the pastor’s office. (Schmidt, p. 61)

The first Diploma of Vocation for a teacher to be published was issued by the Addison Teachers Seminary in 1867. According to Stellhorn (p. 216), it was probably written by Director Lindemann. It was published upon the request of a number of persons, probably because the Synod’s *Agenda* did not yet contain such a form, or, at least, not a satisfactory one. The content was substantially the same as the present-day teacher’s Diploma of Vocation. It stated that the call was issued in the name of the Triune God by a given congregation to the teacher. The congregation pledged the teacher to comply with the Word of God and the Lutheran Confessions, obligated him to set a good example to the youth of the school as well as to the whole congregation, placed him under the supervision of the school directors,

and required him to instruct the children diligently in the Word of God and the elementary school subjects. The congregation obligated itself to hold the teacher in high esteem; to love and honor him; to make his service in the congregation a joy and pleasure; to pay the teacher a stipulated salary; and to furnish him a free house. The call was to be signed by the pastor and members of the board in the name of the congregation.(9)

According to Wolbrecht (100 Yrs., pp. 86-87), there were some who said that the school was the teacher's business and the teacher's business only. But the Missouri Synod never agreed to that, but always said that the congregation, particularly through the pastor, had a vital interest in what was going on in the schoolroom and in the educational life of the children. It was held that the teacher of the school had no sovereignty of his own. The principle was frequently enunciated that the schoolteacher in a congregation could take no other position than helper to the pastor.(10) According to Wolbrecht, however, that the pastor, by the very nature of his office, should act as the superintendent of the school was not always obvious to the pastor, to the teacher, or to the congregation involved.

In a paper presented at a

General Teachers Conference in 1868, the Rev. Professor C.A.T. Selle,(11) of the Addison Teachers Seminary, classified teachers with the clergy, saying that they had a church office and performed a part of the public ministry. He stated:

Just as we now, here in America, in our Missouri Synod thereby already bear testimony to the fact that the teachers are to be classified with the so-called clergy, when our synodical Constitution lays down regulations for their examination, and afterwards declares them to be, like the pastors, standing members of Synod. (139, as quoted in Mueller, p. 112)

In his paper he restricted the supervision of the pastor to religious instruction, the exercise of Christian discipline, the teaching of reading, singing, possibly penmanship, and the observance of errors that might occur in other subjects. "Purely secular subjects," he said, "like arithmetic, geography, grammar, and the like, do not belong to the area over which the pastor has supervision." Some years later Selle's paper was separately printed, entitled, "The Office of the Pastor as School Superintendent". It was called by Walther, who reviewed it, a "genuinely reformatory work".(12)

Dr. William Sihler in *Der Lutheraner*(XXIV, Jan. 1, 1868, 66) said: "And God be praised, in our

Synod at least, this, too, is one of the most precious fruits of the pure doctrine of the spiritual priesthood of all true believers, and of their brotherly relationship to each other: there is no such legalized class distinction between pastor and teacher."

Lindemann's *Amerikanisch-Lutherische Schul Praxis* was published by the Synod in 1879 and, according to Schmidt (p. 61), defined the role of the teacher for decades. Lindemann maintained that the Lutheran teacher operated as a functionary in two realms: he was part of the public ministry of the church and at the same time was a substitute parent. He was a civic servant and a servant of the church. His view reflected the pattern practiced in Germany. In the introduction to his *Schul Praxis*, Lindemann declared:

The office of a teacher is twofold in nature--in part public-churchly, and in part private-civic. First and foremost, it is a public-churchly office; for, because the Lutheran teacher performs a part of the public ministry in behalf of all, teaching the congregation's children of school age Law and Gospel during certain hours of the day, originally the duty of the pastor, he is the pastor's co-worker and a servant of the Word. At the same time he takes the place of parents, since in their

stead he brings up the children in the nurture and admonition of the Lord.

And then the office of the Lutheran teacher is also a private-civic office. Civic, insofar as the teacher represents and assists the parents, who entrust their children to him, and teaches the latter the knowledge and abilities that are needed in the life of citizens, and for which parents are responsible, even if they are not Christians. Private, inasmuch as he is not appointed by the state. . .and the Christians of a congregation act as private persons, not as representatives of the state.(13)

According to Schmidt (p. 22), in Saxony, the schools were supervised by the local Catholic priest or Lutheran pastor, depending on the confessional status of the community, who assumed authority as representative of the state related to the secular subjects of the curriculum and ambassador of the church when religious instruction was concerned. According to Stellschorn (p. 212), this view of a twofold call was held by some leaders in the Synod up to the 1920s. When pressed for proof, especially Biblical proof, they could not answer. It had become more or less a tradition. Walther, in his lengthy favorable review of the *Schul-Praxis*, quotes the statement on the twofold nature of the teacher's office but does not

criticize it,(14) although, according to Stellhorn, he probably disagreed with it.

E.A.W. Krauss, the second director of the Addison Teachers Seminary (1880-1905), thereafter professor at Concordia Seminary, St. Louis, MO, published an outline for a conference paper to the Northwestern Teachers Conference on the office of the teacher in 1884. The essence of the paper said: Insofar as the teacher is engaged in teaching the common school branches and in the general training of children, he is to regard his office as God-pleasing in the sense in which other occupations are God-pleasing. If he were engaged entirely in such work, he would be at liberty to exchange his office for another God-pleasing occupation in the same way as is done, for instance, by a baker, tailor, and shoemaker, provided he felt that he could serve God and man better in another calling. But insofar as the teacher is a co-worker in Word and doctrine, he is to look upon his office as a branch office of the pastorate and a divine office. As such he is subject to the same rules and order that apply to the pastor concerning acceptance of his call, transfers to other congregations, resignation from office, and engaging in another calling.(15) (Stellhorn, p. 214)

In 1897, Rev. Hermann Speckhard presented a 51-point

conference paper on the office of the teacher to the North and West Michigan Conference of Pastors and Teachers, which was adopted by the group. He made much of the difference between the call of a pastor and of a teacher. According to Scripture, he maintained, there is but one office in the church--the pastorate. All other offices are branches of the pastorate. The duties of the pastor were obvious and need not be stated in his call; those of the teacher were restricted to the instruction of children during certain hours of the day and must be stated in his call. Because of the restriction to children, women teachers also might be engaged, but he felt that women ought not to teach religion to older boys. He admitted, however, that a teacher's call was "divine" in a special sense. (Stellhorn, pp. 214-215)

In 1899, the Synod stated:

If a congregation has a teacher, then the pastor, who on the Day of Judgment will be held responsible for all that is taught in his parish, shall see to it that a complete course of instruction in the pure and unadulterated Word of God is also properly applied as to the discipline of the school. Whether the pastor shall have the supervision over other matters of the school depends upon the regulations which the congregation has made in this

respect. (16) (Merkens, p. 24)

In an essay published in 1903 some of the chief points with reference to the call of the teacher were listed in answer to the question, "How Are We to Regard the Office of the Lutheran Teacher in Our Midst?" According to F. Berg, the teacher's office was created by the Christian congregation in the exercise of its Christian liberty, yet in accordance with God's will. It was a divine office, however, ancillary to the office of the holy ministry, but with certain duties and, by that same token, also certain rights. The office, however, was subordinate to the office of the pastor and subject to the pastor's supervision. It was subject at all times to the congregation with its duties specified by the congregation. The office could be exercised by members of both the male and female gender. The office was to be supported by all congregation members whether or not they had children in the school. (17) (Stach, 100 Yrs., p. 152)

In a *Schulblatt* article, (18) W.C. Kohn, President of Concordia Teachers College, River Forest, IL, described "the office of the Christian day-school teacher" in the following manner:

The teacher of the Lutheran day-school is called as an assistant to the pastor (Gehilfe des Pastors), and before he enters upon his duties, he

is installed in the capacity of a "regular" minister of religion, whereupon he takes the oath of office that he will well and truly conform to the principles of religion as quoted in the official Hand Book, Confessions, and Holy Writ as taught by said synod. And as such it is his regular and customary vocation to teach the principles of religion to the children of the congregation which called him. His duties further consist in teaching and preaching in regular catechetical services, and in conducting the reading service in the absence of the duly ordained pastor. Thus the teacher not only makes the teaching of the principles of religion his life vocation, but he is primarily engaged in teaching such principles to the children of the congregation. Where the congregation is too small to engage such assistant to the pastor to look after the spiritual welfare of the children and young people, this duty devolves upon the duly ordained minister. For the reason that the teacher of the Lutheran day-school is principally engaged in religious work, assisting the pastor in taking care of the spiritual welfare of the children, he is looked upon by the Synod, as well as by the individual congregation, as a regular minister of religion. (47)

In a series of three articles published in April, May, and June of 1921 of the *Lutheran School Journal*,

formerly *Das Evangelisch-Lutherisches Schulblatt*, L. G. Zobel presented a series of six "Theses on the Call of the Lutheran Day-School Teacher".(19) In the theses he stated that the ministerial office was a divine institution and it was the only and highest office instituted by God in the Christian Church (102-103). He said that the office of the Lutheran teacher was an auxiliary office. However, it was *not* an office which the Church was enjoined to establish and to which the Church was committed to the end of time. According to Zobel, "It is merely an ecclesiastical office branched off from the ministry by the Christian congregation in order that the lambs in its midst may receive a thorough Christian training." Walther's thesis VIII in *Kirche und Amt* was quoted in support of these views (104-105). Zobel continued that the Christian congregation had the right to issue divine calls to a definite responsibility (107). A call was for the life of the individual until God chose to dismiss him from office. The Lutheran teacher had a valid, rightful and divine call to a definite charge to labor in Word and doctrine conferred for a lifetime. However, the teacher's service was limited to children and did *not* confer responsibility for all the members of the congregation. For this reason, therefore, congregations could also

employ women teachers in their schools.(170-174)

During both World War I and II, teachers of the schools of the Missouri Synod were exempted from military service as ministers upon the request of synodical officials. Some teachers were drafted, nevertheless, and some enlisted. This included the students of the teachers colleges and other higher institutions. (Stellhorn, p. 464)

In 1931, Rev. L. August Heerboth of Wheaton, IL, a theologian of the Missouri Synod, published an article in which he expressed his views of the teacher's office. He stated that the office of a parish school teacher is not only God-pleasing, but, like that of a pastor, truly divine. The Lord ordained that the church is to teach and preach His Word and to administer the sacraments for the salvation of mankind. A divine office is one into which God calls a person to perform work which He has commanded. If this work is done in behalf of other Christians or the church, it is a public ministry. The office of the parish school teacher, as also the office of a professor at a church institution, is a branch of this ministry and therefore a divine office. However, there is a difference between the office of a pastor and that of a teacher: The pastor is called for the entire parish ministry; the

teacher for only a certain part of it. That part is outlined in the teacher's call, while the scope of the pastorate is already laid down in Scripture. The teacher is not another pastor or assistant pastor; yet he performs a part of the parish ministry. His call is as surely divine as that of the pastor.(20) (Stellhorn, p. 462)

In 1935, Rev. Albert G. Merkens (p. 40), a parish pastor in Pittsburgh, PA, later to be called to Concordia Seminary as professor of religious education, stated that:

It is a policy of the Missouri Synod to supply properly trained and qualified teachers for the Christian day-schools of its congregations. In pursuance of this policy it owns and operates two normal schools, maintains pedagogical departments in its theological seminaries, and has designed various regulations to keep undesirable teachers out of its schools. The male Christian day-school teacher in the Missouri Synod is regarded as a minister of religion, assistant to the pastor. He must be a member in good standing of a Lutheran congregation, must be thoroughly trained for his profession, and is called by the local congregation for life. The synod encourages its pastors to teach school in instances where the congregation is too small or too poor to call a regular teacher. However, it urgently requests its congregations to

call regular teachers as soon as possible. While the Missouri Synod does not discountenance the employment of thoroughly trained women teachers, particularly for the lower grades, it urges its congregations to call male teachers in preference to employing women teachers.

In 1938, Rev. Clarence T. Schuknecht of Cleveland, OH, presented a conference paper in which he answered affirmatively the question "Is the Teacher's Call Divine?" He made the point that Christ had instituted but one ministry of the church, of which the various church positions are branches, including that of the Lutheran teacher. At about the same time, Rev. John F. Boerger of Racine, WS, presented a conference paper on "The Call of the Teacher" in which he attempted to correct a number of errors and to set forth Biblical principles concerning the ministry. The paper was published by the South Wisconsin District Teachers Conference in a booklet entitled *Building the Parochial School of Tomorrow*. (Stellhorn, p. 463) Prof. Edmund C. Reim of the Wisconsin Synod's theological seminary likewise answered affirmatively the question "Is the Teacher's Call Divine?"(21)

Beck (pp. 458-459), reported that it became necessary during

World War II for the Synod to clarify the official status of male teachers in the church with respect to the draft for military service. According to Stellhorn (p. 464), the Selective Service first issued Opinion 18, which did not exempt teachers and students from military service. Officials of the Synod took steps to clarify what they considered to be misconceptions in Opinion 18. Therefore, the Selective Service issued Opinion 18-A on August 30, 1941, reversing itself, but leaving some decisions up to local draft boards. In Opinion 18-A, in-service teachers were classified as “ministers of religion” and students preparing for the teaching ministry were classified as “divinity students”. After that time, the presidents of the Synod continued to submit statements to Selective Service or to respond to local draft boards regarding the status of specific Lutheran teachers or teacher education students.

The status of women teachers was given further clarification and standardization by the Synod. Since congregations had often tended to engage persons with varying types and degrees of education and experience, various irregularities and differences in practice had developed concerning terms of employment, tenure, duties in the congregation, and pension eligibility. Synodical

and district boards and special committees set up by teachers conferences and associations were able to establish somewhat uniform standards and practices that came to be generally observed. (Beck, p. 459)

In 1943, August C. Stellhorn, the Missouri Synod, Secretary of Schools, revised the teacher’s “Diploma of Vocation” at the request of Concordia Publishing House. It received the necessary synodical approvals. In it the teacher was termed a “servant of the Word” and the teacher’s office was characterized as “part of the public ministry at this place”. In 1947, a committee of the College of Presidents asked Stellhorn to draw up a dignified contract for women teachers called a “Solemn Agreement”. In his draft, Stellhorn used the expression that the congregation would respect the woman teacher “as a participant in the public performance of the office of the ministry at this place.” The committee edited this statement to read: “to respect her as a participant in the specified functions of the office of the ministry at this place.” (Stellhorn, pp. 465-466) In 1947, congregations of the LCMS began to issue to women teachers the “Solemn Agreement in the Appointment of a Woman Teacher”. This, according to Beck, ensured women acceptable conditions of tenure and of congregational and synodical status.

(Beck, p. 459)

Dr. Arnold C. Mueller, a former pastor who served as editor of Sunday School literature in the Missouri Synod, wrote an extensive doctrinal paper based on the Greek New Testament and on the Lutheran dogmaticians of the Reformation entitled "The Status of the Parochial School Teacher", dated March 24, 1948 (which was reissued in revised and expanded form in 1964; the book will be described in Part II). According to Stellhorn (pp. 464-465), it was meant for study and eventually mailed to over 500 pastors, teachers, and other servants of the church. It was widely studied and discussed and became the basis for later briefs to the government and for memorials to the Synod. In addition, Dr. Mueller published "Do I Have a Divine Call to Teach Arithmetic?" in 1948. In it he argued that the teaching of the common branches was an obligation of the church.(22)

According to Mueller, Walther's use of the term *Predigtamt*, preaching office, to denote the pastoral ministry and his use of the same term to denote the ministry of teachers and others had caused no end of confusion within the Missouri Synod.(23) Walther regarded ministry (*Predigtamt*) and pastorate (*Pfarramt*) as being identical and used the two words interchangeably. Walther, however, recognized only one office--that of ministry (*Predigtamt*). When he equated it with the pastorate (*Pfarramt*), it led to the thought that the pastorate was the highest office and that all other positions were branches of the pastorate. It was Mueller's view that the general, all-inclusive word "ministry" was the highest office in the church and that all ministerial positions, including those of pastor and teacher, were branches of that highest office. (Pp. 38-39)†

End Notes

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11. "Das Amt des Pastors als Schulaufseher", *Schulblatt*, IV (Jan., 1869) 129-154.
12. *Schulblatt*, VII (Oct., 1872), 295.
13. *Amerikanisch-Lutherische Schull-Praxis*, St. Louis, Concordia Publishing House, 1879, pp. 7-8.
14. *Der Lutheraner*, XXV (Apr. 15, 1879), 64.
15. "Etliche Thesen ueber das Amt eines lutherischen Gemeindeschullehrers", *Schulblatt*, XIX (Aug., 1884), 127.
16. *Proceedings of the 24th Convention, 1899*, p. 34.
17. "Das Amt unserer Gemeinde-Schullehrer", *Schulblatt*, XXXVIII (July, 1903), 216.
18. "Christian Day-Schools of the Lutheran Church", 54:1-2 (Jan. -Feb., 1919), 8-14, 38-50.
19. (LVI:4,5,6) 102-108, 136-141, and 170-174.
20. L. August Heerboth, "Beruf und Amt eines Gemeindeschullehrers", *Lutheran School Journal*, LXVII (Oct. 1931), 49-65.
21. *Lutheran School Bulletin* (Wisconsin Synod), XII (Dec., 1941).
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Civilization is a race between education and catastrophe.

H. G. Wells

Education is what is left when one has forgotten everything one has learned.

Kerschensteiner



Our Family and Home Schooling

Our family began home schooling when we moved to Boston in 1984. Iris was five, Aaron two, and Heidi was on the way. Before our move we had become intrigued by the concept of home schooling and were drawn toward an educational philosophy that was centered on individualized attention and a positive family identity. In the wake of the move we found we had to exchange casual thoughts for concrete action regarding the education of our children.

We hardly had our furniture in place before we began to hear tales of the Boston public schools. One exasperated parent regularly screened her daughter's homework sheets after discovering the seven-year-old laboriously copying out sentences such as, "Me and my brother was at the park." We heard about chaos in the classrooms and playgrounds, about overtaxed teachers and classrooms with no textbooks. We were not eager to have our children reared in such a setting.

Although the negative factors were significant, we did not consider home schooling merely as a way to escape a poor school system. From the beginning we were attracted by its promise of benefits to the children and the family. I began exploring the library's education shelves for more information. In my wanderings through those shelves I read, among others, Montessori, Holt, Dennison, the Moores, even *Summerhill*. Over time, by working with our children and distilling information from educators, we forged the shape of our family's school.

Iris spent her kindergarten year at home as we prepared to establish a legal home school for her first grade year. We researched legalities and wrote away for information on curricula, while continuing to read aloud to the children, teach them ABC's, and help them with number concepts. In September of that year we made arrangements to meet with the local school principal to have our plan approved and to get her input. The day before our scheduled meeting the elementary school was burned down by young arsonists and the meeting was indefinitely postponed.

In the early years of home schooling I worried primarily about what and

Joanna Jastram grew up in Tokyo. She and her husband, Nathan went to high school in Japan. Joanna has an AA degree in nursing from the University of South Dakota and a BA in English Literature from Indiana University.

how to teach. I wanted to be sure that the children had ample social opportunities as well, but felt that I could lean on research cited by the Hewitt Research Foundation indicating that young children are not best socialized by other children, but by their parents. By no means did we want to be our children's exclusive companions, but we did want to spend a great deal of time with them. It continues to surprise me that the most common initial response to our way of life focuses not on academics but on the children's socialization.

Originally I kept a daily log of the children's activities, including a section on "social activity" to assure myself that the children were not growing up isolated. The assurance was quick in coming and after several months I felt I could forgo record-keeping in that category. The questions on socialization continue; now we are often asked, "What about the prom?"

In *Home Grown Kids* Raymond and Dorothy Moore recommend keeping children out of school until at least age nine, when the children are better prepared physically, neurologically, and emotionally to enter the institutional setting. Accordingly, our initial plan was to home school the children through the third grade and then enroll them in a school. When Iris approached the end of third grade, we

interviewed at a family-friendly, individually oriented, and academically acclaimed grade school on Beacon Hill. The principal, an Episcopal priest, was caring and sincere, and we were impressed by the school's setting and atmosphere. The building itself was composed of renovated townhouses, and classes were conducted in family-type rooms with well-cushioned reading lofts in the corners. It was evident that in the small classes there would be ample opportunity for individualized attention. Iris spent a day in a class, joining in the activities and undergoing a battery of tests.

Before long we learned that she had been accepted with a \$5000 scholarship to cover the tuition. The news was better than we could have anticipated, both because she had been so warmly accepted, and because the testing results strongly validated our efforts. It became necessary to decide whether to continue to home school or to put her in what seemed to be an ideal school.

We vacillated for days, talking over the pros and cons of each situation with friends, grandparents and Iris. Finally we accepted the school's offer on the deadline date, relieved to have the decision behind us.

That night we were miserable. We came to realize that what we liked best about the school

was that it was as close to being a family as an institution could be. After opting to send her to school we became suddenly aware of how very important home schooling was to our family. Iris' positive test scores relieved us of anxiety regarding her academic standing, in a sense giving us permission to continue as we had. The following day we called the school to revoke the decision. While we continue to evaluate our children's education regularly, we have had very few doubts about home schooling since that day.

We had read much about home schooling's family benefits but that year, with our children aged 9, 6, 3, and 1, we were beginning to taste the joys of family cohesion. We spent so much time together that we had no choice but to get along well. The children were as involved as their ages would permit in family chores and in helping to care for younger siblings. There was the sense that we could take an active role in jointly shaping the character of our family.

One of the characteristics that developed naturally was that the family learned together. A fourth grade science text's skeletal chapter on volcanoes caused us to ransack the local children's library to flesh out the subject. When we had exhausted that supply, we moved onto the adult library and read together the

Time/Life volume, *Volcano*. We read more about the geological features of volcanoes and then got absorbed in eyewitness accounts of major eruptions. Tales of Krakatoa had us riveted. Pliny the Younger's description of Vesuvius' eruption sent us scurrying back to the library for books on Pompeii, Herculaneum, and then ancient Roman life in general. The children's involvement in the subjects was evident when they would tell their father of new discoveries during meals. It has been good for the children to see adults actively involved in, and enthusiastic about the learning process.

The children have grown in closeness by helping each other to learn. Older children help the younger ones with reading or math. Aaron (13) brings his algebra text to anyone older than he is, unwittingly helping by forcing regular reviews on us. Iris (16) completed a world history text this year, then went back through it to compile a reading list for Aaron of biographies arranged chronologically. It will serve as his history outline for the next school year. We have found that the children prefer learning about history through the lives of real people rather than through a survey of events.

Because individual interests can be pursued during traditional school hours, those interests gain in legitimacy. The line between work

and play also can be blurred, resulting in motivated interest in topics that might otherwise be stigmatized as "work." Iris' love of ballet caused her to read countless library books on the subject, resulting in not only a better understanding of technique, but a grounding in dance history as well. Her dance school arranged a work-study program for her and she has a part-time job in the school's preschool program. Though not directly dance-related, the job has led to new experiences with small children and colleagues. Similarly, her interest in gardening has caused her to research not only plant development but also soil conditions and plant compatibilities. She was surprised when I mentioned that she could classify all that studying under "science." Her interest in the matter had placed it beyond subject classification.

Aaron has always enjoyed fishing but last year he saw a fly-tying exhibition at a science museum and a new interest was sparked. He has checked out every available library book on the subject, tied increasingly sophisticated flies, researched fishing sites across the country, and learned about insect development and food chains. In addition he has learned to find further information by phone and on the Internet. He regularly ties flies when I read aloud in the afternoons.

Heidi (10) and Jesse (8) remain confirmed generalists. Part of the joy of home schooling, though, is to be able to watch sparks of interest appear and mushroom into unexpected avenues. We try to fill the house with good books, classical music and calm to facilitate the emergence of those interests that make work feel like play.

Many resources are available to guide home schooling families, each with its own character. During the summers I spend time with the guides and catalogs to make general plans for the next school year. The plans are necessarily general because we never know precisely how the children will pursue them. Two years ago Iris set out to study the Renaissance. She read biographies of Henry VIII and Elizabeth I, but then became interested in the English queens. She read a general survey of the queens before targeting Eleanor of Aquitaine for further study. Eventually she worked her way to Victoria's complex life and reign. She followed Victoria's eldest, Vicky, to Prussia when she married the future Emperor Frederick. A study of German history ensued, with Kaiser Wilhelm II, Bismarck, and Hitler as pivotal figures.

On a day-to-day basis the older children work with a set of rotated index cards to remind them of goals and requirements. The younger

children maintain a similar list on the refrigerator door so that I can quickly see how the day is developing. Bible-reading is at the top of both lists. The younger children read and reread Bible story books before graduating to a methodical study of the Bible itself. Confirmation-aged children include their confirmation work in their regular schedules. By these means the study of God's word is given at least the same status as the study of other subjects.

Home schooling would be truly daunting if I felt I had to teach the children everything, but that is not the case. In some subjects, especially in the younger years, I do actively teach. In many others we learn together from books and other sources. Outside specialists are also a resource, and the older children learn much on their own. Not long ago I read an article by a reporter who had spent a day with a home schooling family. This was the reporter's first experience with home schoolers and she assumed that she would see school as she remembered it, except in miniature. She was surprised to see that the children did not sit at desks, and that the parent did not stand in front of them, teaching. Rather she drew an analogy between the home school and an active library, with the children engaged in meaningful work and the parent in the role of a

reference librarian. In a home school the reference librarian dispenses not only information, but also guidance, correction, encouragement and some fun.

On a typical morning this year I came downstairs to find that Iris, Aaron and Heidi were already up and working. They had each done their Bible readings and had moved onto other topics. Iris was bent over Russian vocabulary cards, Heidi was working on math, and Aaron had his spelling/vocabulary text and earth science book in front of him. Jesse was the last to come down but picked up a child's art book before breakfast. While I cooked breakfast I had the children stop their work to fold and sort a pile of clean laundry. When that was done they all went to the guppytanks to feed and watch the guppies. All four were involved in discussing which fry were approaching maturity, which females had gravid spots, and pointing out the males going through courtship displays.

After breakfast and dishes Iris began her Latin assignment for the week. (My husband, Nathan, teaches the two older ones and me. Some day when the children read Virgil in Latin, I don't want to be left behind.) Aaron wandered to a table with his algebra book and began a new lesson. He and Iris use the Saxon math series which carefully

guides students through new concepts while systematically reinforcing old skills.

Heidi, Jesse and I picked up *Great Names in American History* and their science book before heading for the kitchen table. Heidi sat beside me and Jesse climbed onto my lap. Woodrow Wilson was the featured figure of the day. We read about World War I and reference was made to the German Emperor. "Do you know who that is?" I asked. Heidi and Jesse weren't sure. "He was on the cover of a book Iris read. He had a spiked helmet on and was called 'Kaiser'...." "William!" Jesse remembered. We then got out a globe and talked about how, when I was about Heidi's age, my family had traveled from Japan, through Russia and Scandinavia, into Germany and France. Somehow the conflict in Chechnya also surfaced before we finished reading about Mr. Wilson and his dream of a League of Nations. The history book went on to describe the United Nations and some of its goals. In the New York headquarters, the text read, "People from many countries meet to try to settle their differences. They do not always succeed. The United Nations is not perfect. But it is a beginning."

"Do you suppose the whole world will ever be at peace?" I asked the children. They thought for a bit and somewhat sadly shook their

heads, no. "How about a whole city? Could it be completely peaceful?" They thought not. "A town?" "No." "A family?" They stopped for a second and said, "No." "Why can't we have perfect peace?" Jesse answered in a thoughtful voice, "Jesus is the only perfect one."

In the science book we read about protists and food chains. Heidi and Jesse had gotten involved earlier when Iris and Aaron had observed protozoa and amoebae under the microscope, and so were familiar with many of the shapes on the pages. We moved on to food chains and talked about how we eat low on the food chain by eating very little meat. About this time Aaron finished his algebra and joined in a discussion of the politics of food distribution.

We could hear Iris in the living room working on a Haydn piano sonata for an upcoming competition. Aaron went to the dining room and began practicing Bach's Concerto for Two Violins. Heidi and Jesse happily rolled out a cookie dough that they had prepared the day before. I sat at the kitchen table, knitting woolen mittens for Aaron and lending a hand as needed. Iris had finished her piano lesson and came to the kitchen with her French text. The strains of Bach from the dining room began to mix with the aroma of gingerbread from the oven. A good part of the day still stretched

before us.

There are many things schools can provide that we cannot. We have basic science material but do not have sophisticated lab equipment. We need to rely on community offerings for organized group sports. Nathan and I have five

degrees between us but have not studied education per se. Still, it is our goal to guide our children toward a responsible, caring, Christian adulthood. We hope that they will be, in John Holt's words, "learning all the time."✠

Five Things Not To Say To Your Teen

1. "How could you do this to your mother and me?" The fact is, your child is doing something very natural when he begins to question family values. He is checking out whether you really mean what you say and whether he agrees. How could he *not* do it? Don't add a guilt trip to his already fragile self-esteem.

2. "That's it! I've had it! I give up on you." This kind of talk may vent some of your frustrations, but it is very frightening for a teen to hear that her parents have given up on her. She needs to know that her parents will love her, even if they don't like what she is doing.

3. "I don't care what you do; just don't expect me to pick up the pieces." Although you shouldn't have to pick up the pieces when something that your child tries goes wrong, you certainly should care. She needs you to care, and she needs you to support her when she picks up the pieces herself.

4. "When I was your age, I wouldn't have dared to talk to my folks like that." If you really don't want your child to talk to you like that, showing him how good and obedient you were won't change his behavior. Set standards for expected behavior, and be consistent in enforcing the standards yourself. Don't use your parents to set the standards.

5. "I know what's best for you. If you do as I say, you won't get hurt." Yes, if you're a caring and empathetic parent, you likely do know what's best for your teen. But no, you cannot protect your child from all pain in this life. Your teen is bound to learn some lessons better through the experience of trying and failing than by listening to you. Parents who watch the painful experiences that their children go through sometimes find this truth a tough one to swallow.

From: *Christian Parent*, March/April 1995

Rachel M. Palmer



Lutheran School Athletics

Let's Lead In Sportsmanship

It is often mentioned, but rarely defined. It is taken for granted until circumstances seem to justify its exclusion. It is proudly embraced as a goal of sport and a natural outgrowth of participation in sport. It is expected of young athletes, but an inconvenience and not relevant to major college athletes. Professional sports seem to have outgrown it. Every coach and fan is for it, until the game depends on it. This mythical element of sport is ethical conduct during competition or sportsmanship. The lack of sportsmanship during and surrounding even grade school sports is cause for concern.

Competitive situations are filled with an expression of a variety of emotions. Those who play, watch, coach, cheer, and officiate, do so with emotional involvement necessary to make it a worthwhile and valuable experience.

Sport is valued in American society and in Lutheran schools due to the fact that it is perceived to teach self discipline, cultivate fair play, and nurture respect for authority and good citizenship. Expected acceptable behaviors are the post game hand shake between opposing players, the vocal support given effort despite the quality of performance, and the ability to control emotions associated with winning and losing. Participation in sports is associated with cultivating a sense of fairness, tolerance, and emotional maturity under conditions which try that behavior. These goals are especially suited to the mission of Lutheran schools to integrate Christian values into all school sponsored activities.

It is natural for the elementary school athletes to look to the next three levels of athletics for role models in the competitive situation. The model that high school, college and professional sports offers in ethical conduct during competition has not grown consistently with the development of skill from one level to the next.

The added dimension of the importance of winning seems to be the variable

Rachel M. Palmer is an assistant professor in Teacher Education at Concordia University-River Forest and a doctoral candidate in Sport Management whose dissertation is a study of coaches in Lutheran elementary schools. Prof. Palmer has taught in the Concordia University system for 26 years and is a graduate of Concordia, River Forest.

that does not actually condone unsportsmanlike conduct during competition, but provides a rationale for accepting it. The more emphasis we put on sport, the more we are contradictory in our expectations of good sportsmanship during competition. In the United States, we really do not like or admire losers and we reflect that in our support of certain teams. Winning teams draw crowds and winning coaches keep their jobs. Athletes in winning programs gain recognition and are eagerly recruited. Unsportsmanlike behavior has become a tolerated part of the game which adds to the zest and fervor of the experience. It is an excuse to use revenge the next time the teams or individuals meet for competition.

Sportsmanship's immediate impact is on the contest played but actually is an expression of the moral and ethical beliefs of those involved. The competitive experience is a laboratory for learning appropriate behavior in the midst of the profound discouragement as well as the ecstasy of achievement. Reactions to winning and losing are the measure and expression of one's philosophy of sport. The National Federation of High School Associations has suggested that competitive sports be named "educational athletics" in order to remind administrators, coaches, athletes, and fans of the

foundation of the competitive sports be named "educational athletics" in order to remind administrators, coaches, athletes, and fans of the foundation of the competitive experience.

The love of competition and the challenge to achieve a high level of performance are the principal ingredients in a healthy competitive attitude. Opponents are not enemies, but are partners in the experience, partners who challenge each other to elevated realization of their competitive goals. This view of an opponent significantly reduces the hostile and paranoid attitudes that coaches and athletes feel during competition.

Coaches are doing a magnificent job of teaching specialized physical skills, strategies, and complex systems to their players. The players are not left to decide how to perform without any guidelines. If sportsmanship is a valued outcome of sport, it needs to be taught with the prudence and conscientious attention that is given to teaching fast breaks and trap plays.

As surely as a school has created policies regarding athletic and academic eligibility, policies must be developed and implemented that address sportsmanship. Rules for behavior need to be more specific than stating that conduct "must show respect and be honorable." Rules for

behavior should be written in the athletic handbook for each school and conference. Specific examples of the desired behavior must be stated and comprehensive enough to include teammates, coaches, opponents, fans, and officials. All members of the athletic department and the supporters must uphold and exhibit

the highest standards of sportsmanlike behavior. The future of sport as an educational tool depends on it. The athletic experience in Lutheran schools can provide a model for shaping and teaching sportsmanship. The young people whom we say will be better because of sport deserve it.

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By The Numbers

Tough Choices

A recent survey for the Boy Scouts of America of young American males found disturbing trends in moral and ethical decisionmaking. The survey by Louis Harris and Associates asked 2,508 male students in grades 4-12, "during the past year, have you . . .": (From: *Education Week*, May 31, 1995)

- 54% Cheated on homework/test
- 28% Been drunk
- 24% Shoplifted
- 17% Used drugs like marijuana or speed
- 5% Carried a gun to school

The Behaviorally Disordered Child In Your Room



There was a little girl
Who had a little curl
Right in the middle of her forehead.
And when she was good,
She was very, very good,
But when she was bad, she was horrid!

There is no information indicating whether or not this nursery rhyme was written about a behaviorally disordered child, but it very well could have been. The youngster with emotional problems often exhibits inconsistent patterns of behavior that are puzzling and perplexing, and that seem to defy any logical or rational explanation. It is, in fact, this very lack of logical causes that becomes a crucial consideration to remember when one is teaching the behaviorally disturbed. One is dealing with difficulties that stem from an emotional condition. The intervention techniques and strategies will differ significantly from those used to help a learning disabled child.

The previous article in this series, Vol. 129, #2, Nov/Dec 1993, examined the symptoms of four students--Ned, Marci, Scott, and Karen--who had learning disabilities. Four other youngsters have symptoms that are, in some respects, fairly similar, but for causes that are vastly different.

Diana

The first of these is Diana, a second grader whose academic work has been average in Kindergarten and First Grade, and who has made friends easily. Now, in Grade Two, her work is barely passable, and she seems to have lost her ability to establish and maintain friendships. In fact, her rude remarks and lack of cooperation are causing a definite decline in her popularity. Some children have said that Diana is "mean" and few still choose her as a playmate. Diana's inappropriate behavior seems to "peak" at lunchtime. She bumps into classmates while standing in the cafeteria line, knocks items off lunch trays, and spills beverages with consistent regularity. Virtually no one wishes to sit next to her

anymore, for fear of getting drenched by a toppled container of milk or juice.

Does Diana, like Ned, have a social perception problem? Not at all. Diana had functioned appropriately in school for several years, and is well aware of what constitutes acceptable behavior. What has happened to Diana?

Diana is feeling angry and victimized. Diana's mother, who was divorced when Diana was a toddler, remarried during the summer. Now, Diana has a new stepfather and an older stepsister and stepbrother who are, respectively in Grades Five and Six at the same school Diana attends. This "new" family moved in with Diana and her mother.

Suddenly, the house in which Diana had been free to roam at will is not "hers" anymore. The stepsister and stepbrother, also angry because of being uprooted without proper preparation, seem to resent Diana's presence and do not welcome her into their respective bedrooms. Diana occasionally reacts by shouting that she hates them and telling them that they do not belong in her house. They, in turn, call her a little pest. Both Diana's mother and stepfather are baffled and perplexed, as all the children had gotten along nicely prior to the marriage. They reprimand the children for their negative remarks, but have not found a long-term

solution to the problem.

Much of Diana's negative classroom behavior is really displaced anger. She does to her classmates what she would like to do to her stepbrother and stepsister. Her lunchtime scenes are a desperate, last-ditch attempt to get rid of her unwelcome family. Since both her step-siblings can observe her cafeteria antics, she is hoping that they will "tell" on her at home so that her mother can hear how bad she is getting. Perhaps, if she is bad enough, her mother will send the intruders away.

A silly plan? Not to an angry and lonely and hurting little girl who is only seven years old. Children do not possess adult logic and perception--or adult power. Children are children. They will make children's plans, and when they are angry, they will often respond by trying to manipulate the adults in their lives.

Matt

Another child with a plan motivated by anger and loneliness and pain is Matt. Matt is eight years old and he is in Grade Three. The papers he has been turning in, however, are beginning to resemble work that he did many months ago. Matt's papers look somewhat like those of Marci, the girl who has the visual discrimination problem. Matt's columns of numbers are not

straight. His sentences are not neat. He misspells words. He does not use correct punctuation.

Matt, however, will not profit from doing his math on graph paper or using language arts materials designed for the child with a visual discrimination problem. Matt's problem is similar to that of Diana. Like Diana, Matt has an "intruder" in his life. She is known as his baby sister.

Until about six months ago, Matt was an only child, receiving the undivided attention of his parents and two sets of somewhat indulgent grandparents. Since virtually all of his cousins live some distance away, Matt became accustomed to being in the spotlight and enjoyed his role as the most accessible grandchild.

All that changed when the new baby--the first girl on both sides of the family--was born. Now, upon arrival, Grandpa or Grandma rush right past Matt, barely noticing that he is there, and check to see how cute the new baby is and what charming and clever thing she is doing. Matt's parents, too, always seem to be too busy or too tired to spend time with him. They keep telling him how "big" he is and how he can do so many things by himself without their help.

But Matt does not want to be "big" yet; he's only been living for eight years! And he doesn't want to

face life by himself without parental help. Perhaps he will express these sentiments in about another decade, but for now, he definitely wants the attention and support of Mom and Dad.

And so, with the "logic" of a third grader, Matt has decided to react by neglecting his work. Matt has noticed that teachers pay attention to children who do poor work. They start calling parents and writing notes and setting up meetings. And that is exactly what Matt is craving: attention. If he can't get it in positive and appropriate ways, he will turn to negative and inappropriate behaviors. Matt's poor work is Matt's way of saying "Help!"

Candace

Another child who is asking for help is Candace. Candace, age 10, is in the same fifth grade class as Scott, the boy who has an auditory processing disorder. At first glance, the behavior of Candace seems to resemble that of Scott. Candace does not hear assignments. She doesn't get her textbooks and papers out until her classmates are well into the lesson. In fact, sometimes she doesn't even hear her own name being called! Candace's teacher has remarked, "When I call on Candace, it's like summoning her from another planet! Her body is sitting in this classroom, but her mind is light years away."

Candace's teacher is right.

Unlike Scott, who is listening as hard as he can, Candace is not listening at all. It would not matter if Candace's teacher spoke rapidly or slowly, or whether she whispered or whether she screamed at top volume. Candace's mind is elsewhere. Like Diana and Matt, Candace is facing a family crisis. Unlike Diana and Matt, Candace doesn't have a coping plan. The problem is too overwhelming, and too far beyond any circumstances over which Candace has control, and so Candace has withdrawn.

What is the problem? Candace's father is unemployed. He lost his job some four months ago when his company went out of business. A talented and creative man, he was certain he'd find a new position within weeks, but none of the possibilities that seemed so promising actually materialized. His self-esteem is plummeting. The savings account is dwindling. On several occasions, Candace's father spent the entire evening drinking heavily--something that had not happened when he'd been employed. Rarely had Candace's mother and father disagreed before, but now the arguments have become commonplace, and are becoming increasingly violent. Candace and her little brother, age 5, are terrified when these displays of adult rage break out, and sit huddled together in a remote upstairs closet, clinging to

each other for comfort and support.

Both of them feel victimized and helpless. Both are rapidly withdrawing into a private world because they cannot cope with the fear and pain in their lives. They are too little to run away from home, but they certainly are running away psychologically.

Art

Art, who is twelve, is also following an escape pattern, and he may end up literally running away. Art is in the same seventh grade as Karen, and like Karen, he had felt comfortable in his sixth grade self-contained classroom. Also like Karen, he had felt apprehensive about having to function in a departmentalized junior high school. Art's problem, however, will not be resolved by posting codes or carrying lists. Unlike Karen, he does not have a learning disability affecting his directional, organizational, or memory skills.

What Art does have is a weight problem that makes him feel ugly and self-conscious. Until recently he had been merely mildly plump and had been able to function successfully and feel reasonably good about himself. During the summer following sixth grade, however, he gained a substantial amount of weight, and has now ballooned into full-scale obesity.

Adding to his problems are

his feelings about his older brother, a high school sophomore who is slender, talented, and highly popular. Art is coping with an emotional mixture of admiration, envy, and despair. He feels that he is a total disappointment to his parents because he doesn't measure up to the physique or accomplishments of his brother.

The students at school, most especially the older eighth graders, have compounded his misery by calling him "Fatso" and mimicking his "waddling" gait in the halls. Art, thoroughly unhappy, dreads going to school, and at this point has accumulated so many unexcused absences that he is on the verge of being labeled a truant. He has started to talk about running away from home.

Art is a deeply troubled child. And so are Diana, Matt, and Candace, as well as Candace's little brother. They are indeed behaviorally disordered children who need help as quickly as possible.

What to do?

One fortunate aspect in each of these respective situations is that the negative behavioral patterns are a relatively new development, resulting largely from recent circumstantial changes. If appropriate interventions are applied, there is a very good possibility that the problems can be resolved, and that positive behavior patterns can be restored.

This is not always true. There may be times when a teacher encounters a child with a longstanding emotional disorder. Children who are subjected to physical or sexual abuse have been known to conceal the problem because of fear. Some children have lived in a dysfunctional family situation for so long that they no longer have a concept of a "normal" family environment. A child who has been transferred from school to school may have simply "fallen through the cracks" in the educational system. All these situations, along with others, lend themselves to producing what may be described as a child who functions behind a barrier--a psychological wall--that serves to protect the child from a world that has been hostile instead of helpful.

There are basically two types of barrier structures: the "fight" structure and the "flight" structure. An observant regular classroom teacher will readily identify either one.

The fighting child is aggressively acting out behaviors that attack or contradict others. Diana and Matt are "fighting" children. Diana lashes out at others in the cafeteria. Matt follows a plan of rebellion by refusing to meet appropriate academic assignment expectations. Other samples of

aggressive behavior are hyperactivity, loud talking, fighting, improper classroom or playground activities, leaving one's desk without permission, obscene language, annoying others, having temper tantrums, or ignoring established classroom procedures.

There are more extreme hostile behaviors, such as stealing, fire setting, or attacking others with weapons. Since the intent of this article is to discuss problems that can be realistically handled within the context of the regular classroom environment, there will not be any discussion of emotional disorders of such a profound nature that hospitalization or treatment in a residential setting would be required. It is hoped that the classroom teacher would refer such a child to a qualified professional for the help that is needed.

Not uncommon at all, however, in the regular classroom is the child who is "mildly" to "moderately" aggressive and has indeed built up a protective barrier of hostile behaviors. An illustration of this personality could be pictured as follows: (See diagram # 1)

The loving child who would like to grow normally is trapped beneath a layer of jagged protective devices that communicate behaviors of anger and hostility to the individuals in the surrounding

environment.

Which is the "real" child? They both are.

The trapped and hurting loving self who needs a rescue operation is real, and so is the wall of anger-inspired aggressive behavior. If help is to be given, both need to be recognized, and both need to be addressed. The teacher will need to find ways to "reach" the hurting child who is buried beneath this structure of hostility. At the same time, a plan of addressing the inappropriate behavior needs to be developed and followed--with firmness, consistency, and uncompromising discipline. For the child with aggressive, angry behaviors, establishing an environment of structure and security is an absolute necessity.

Such a "safe" structure is equally necessary for the "flight" child--the youngster who is "fleeing" an environment that has become intolerable. It is intolerable because the child has no way of coping with circumstances that are overwhelming and beyond control. Candace cannot get a job for her father. Art is unable to lose weight without help, and he has no control over the unfriendly school children who are taunting him. Both these children have been driven into a state of withdrawal, and they are certainly not alone.

Common forms of withdrawal, are daydreaming, poor

class discussion participation, neglect of homework assignments, depression, little or no interest in projects or activities, lack of friendships, and lethargic behavior. More severe escapes are alcohol, drug abuse, truancy, or running away from home. (Chemical abuse, truancy, and running away may also occur in a context of aggressive behavior as well.) Withdrawal patterns that continue to profound levels may result in such "ultimate" extremes as psychotic behavior or even suicide.

The "flight" child diagram is similar to that of the "fight" child. The acts of anger and hostility, however, are directed inward, toward the self, rather than aggressively outward, toward others. The illustration may be pictured as follows: (See diagram # 2)

As the diagram suggests, life has been so unpleasant for the withdrawing child, that a protective barricade has been constructed. A wall of silence serves as a buffer between the hurting child and the harsh realities that have been too much to endure. Or, the wall could be alcohol, or drugs, or in the case of truancy or running away, physical/geographic distance. Is this wall real? Definitely. And so is the hurting, cowering child locked inside.

Again, there is a need for the teacher to be aware of both aspects of

the child's personality, and to address both. The frightened, hurting child within needs to be sought, found, encouraged, and strengthened. The walls need to be approached with strategies and techniques that give the child a sense of security and well-being. Only when the child is able to trust in a significant helper--teacher, therapist, social worker--on the "outside" of the wall, will the withdrawing child be willing to start reaching through that protective barrier.

Even then, the walls will not come tumbling down. They will need to be approached and removed slowly, piece by piece, and bit by bit. A tiny chink here, a crack or crevice there. A hole, a dent, a little passage of communicative light. An observant teacher will look for the signs. A smile. A spark of interest. A volunteered answer. A willingness to share an idea, an experience, a feeling never expressed before. It will take time, and patience. Tons of patience. There is no fast way to help the child who has learned to retreat into an internal world of isolated safety.

Nor will the fighting, aggressive child suddenly drop the hostile darts of inappropriate conduct and undergo an instantaneous transformation. Emotional changes occur slowly. In fact, the very first changes will not be visible at all!

Is "invisible change" a strange idea? Not when one considers the nature of change. Think, for example, of a driver who is proceeding down the highway at 55 m.p.h. Suddenly, this driver realizes that the car is headed in the wrong direction. Can he/she immediately spin around and be driving the opposite way at 55 m.p.h. in a matter of seconds? Of course not! First, the driver would need to slow down to a speed where a turn-around would be a safe maneuver. It may be necessary to come to a complete stop, or pull off the road temporarily. After the turn-around is negotiated, it will still take some time before the original speed of 55 m.p.h. is again achieved while traveling in the appropriate direction.

Similar delays characterize the nature of emotional change. Long before a visible change occurs, there must be a "readiness" for change. There must be a willingness to "let go" of the negative behavior, and a contemplation of a "turn-around" maneuver. New, positive behaviors need to be learned and reinforced. The entire process of change involves complex and numerous steps.

In order to implement this change process, the teacher's initial step is to establish a classroom atmosphere in which a change in the child is a realistic possibility. As

long as the "hidden and hurting" self feels threatened, there will be no motivation to change. The walls--of aggression or withdrawal protection--will continue to exist. The loving self will not emerge in yet another unloving environment.

If, however, there is a new "home" established--an environment of safety, security, and encouragement--then there is, for this child, a place in which to emerge and grow. Growth does not occur in a vacuum. It happens in an environment of nurturing and support. It is only when the support is present that the protective walls can come down.

Specific Suggestions for the Four

Diana, whose life has been invaded, desperately needs some private space. Perhaps she could have her own "office" in the classroom--a place to retreat when the problems of her new family become too much to bear. A large, refrigerator-size carton could be Diana's "time-alone" place. At lunch, Diana needs to have a role other than that of irritating pest. She could become the supervisor of distributing non-spillable lunchtime necessities, such as napkins or straws. She could pick a friend to help her.

Matt also could use some responsibility that will give him attention in positive ways. Perhaps Matt's teacher could reserve a section

of the classroom bulletin board for a "best-paper-of-the-day" display--and put Matt in charge of collecting the papers from his classmates. It may be helpful to have some classroom discussions about adjustments that are necessary when a new baby enters the family. Matt may find that he is not alone in his unhappy situation.

Candace and her teacher may need to work out a self-monitoring plan in which Candace learns how to evaluate and record her own ability to stay "on task" in the classroom. Candace also might profit from stories and/or class discussions on problems that families face and what can be done about them. She, too, may learn that other students have fears and concerns similar to hers.

In Art's case, since the school hallways are threatening places, Art needs to be provided with a haven: a counselor's office, or an adjoining room or reception area. Art needs to have a safe place to go, and he also needs to learn assertiveness skills that will enable him to confront his oppressors, rather than flee from them.

His potential truancy is another important issue that needs to be addressed. Sometimes, the local police department will have a juvenile officer who is trained to counsel possible truants. Or, in some counties, the truancy office itself will

have a preventive program for students with special problems. Art also may need to be referred to medical personnel for help with his weight problem. In Art's case, as in each of the other three, meetings with the parents would certainly be recommended.

Along with this environment of encouragement, specific helpful strategies and techniques need to be employed that will assist the child in the process of behavioral change. Since entire books have been written about employing such effective teaching techniques, it is unrealistic to attempt coverage in a brief article. Several good reference texts, however, can be identified for the teacher who wishes to do some reading about useful teaching strategies. One such book is called *Characteristics of Behavior Disorders of Children and Youth* by James M. Kauffman of the University of Virginia. It is published by the Merrill Publishing Company, and there are numerous editions in print.

Regular classroom teachers would find Part Four of the text to be particularly helpful. There is a chapter devoted to a discussion of hyperactivity with possible interventions listed including medication, behavior modification, cognitive strategy training (such as self-monitoring and self-instruction), and self-control training. Other

methods are discussed briefly as well.

The following chapter, devoted to a discussion of overtly aggressive conduct disorders, includes a description of various child-based and family-based therapeutic approaches. The section on social learning techniques can be especially valuable for the classroom teacher. These include modeling, giving feedback on behavior, giving guided practice or coaching in non-aggressive behavior, providing reinforcement for non-aggressive behavior, using extinction, and providing non-hostile, humane punishments, such as response cost, time out, or overcorrection. Contingency contracts are also described.

Additional chapters in Part Four include coverage of the following: covert antisocial behavior, delinquency and substance abuse, anxiety-withdrawal and other disorders, depression and suicidal behavior, psychotic behavior.

Another excellent resource book is *Teaching Behaviorally Disordered Students* (sub-titled "Preferred Practices") by Daniel P. Morgan of Utah State University and William R. Jenson of the University of Utah. This text is also published by the Merrill Publishing Company. Of particular note to the regular classroom teacher is the chapter entitled "Teaching Behaviorally

Disordered Students in the Regular Classroom." Both individual and group behavior management strategies are discussed, as well as strategies for managing academic instruction.

Finally, as the classroom teacher approaches the behaviorally disordered student and attempts to utilize effective strategies and techniques, there are three brief "key words" to keep in mind.

Key Word #1: Subjectivity.

There will always be an element of subjectivity when one is attempting to assess and/or diagnose the characteristics and needs of the behaviorally disordered student. Personal preferences and opinions cannot be avoided. What, exactly, is "disruptive" behavior? There is no one, single, objective, always-true, "right" definition. The boundaries of acceptable and appropriate behavior will often vary from teacher to teacher.

It is certainly wise to use as many assessment techniques as possible, including observation, interviews with parents and/or other appropriate personnel, anecdotal records, teacher comments, and school cumulative records. In addition, it may be advisable to include the use of a more formal instrument, such as a behavior checklist, a role play test, or a sociometric measure. In some cases,

the school may seek the assistance of a trained specialist who is qualified to do more in-depth testing. But in spite of what techniques are used, however, the teacher who would undertake to help the behaviorally-disordered child must be able to move and function comfortably in the fluid, ever-changing, often-blurry, subtle area of emotions. This is not the place for the personality who insists on a yes-or-no, cut-and-dried summary of the problem. Teaching the emotionally disturbed child sometimes means being able to establish a structural "ship" of growth and change amidst a sea of ill-defined possibilities.

Key Word #2: Complexity.

Effective help for the behaviorally disordered child generally involves formulating a many-faceted plan. The child's behavior affects, and is affected by, numerous individuals and groups, including the child's parents, siblings, relatives, immediate classmates, the entire school population, the neighborhood, and the local community. There may be significant biological, cultural, educational, psychological, or social factors to consider. Family problems, such as death, divorce, remarriage, unemployment, alcoholism, drug abuse, or sibling rivalry may be contributing factors. Rarely, if ever, is there a simple, easy

cause with a simple, easy answer. Teachers of the behaviorally disordered need to develop a pattern of divergent thinking and multi-directional observation.

Key Word #3: Support.

It is unwise for the teacher to continue "giving out" emotional care, support, concern, and assistance without strengthening his/her own emotional self. The teacher who neglects her/his own needs is asking for burnout. It would be utter financial folly to continue writing checks on an account and never make any deposits at the bank to cover the payments. It is equally foolish to deplete oneself emotionally. While any teaching can be taxing and tiring, helping the behaviorally disordered child is often especially draining because of the emotional problems that one is often addressing on a continual basis. yet, what a joy when one sees these problems begin to diminish!

Imagine Diana at lunch, sitting and talking happily with her friends. Picture Matt turning in paper after paper of excellent quality and proudly telling his classmates about how he cares for his baby sister. Envision a Candace who is smiling and alert, eagerly raising her hand as she volunteers an answer to a question. Try to see an Art who is walking confidently through the halls, hurrying enthusiastically to his

next class, where he is scheduled to give a presentation.

Unrealistic? Not at all. With the help of a caring teacher, appropriate classroom strategies, family counseling, and supportive school and/or community personnel, all these pictures can become true and functioning realities. This is the joy of helping the behaviorally disordered child. One has the

incredible experience of seeing a locked-up and barricaded, hurting self emerge into a freed and functioning happy child. There are few greater rewards.

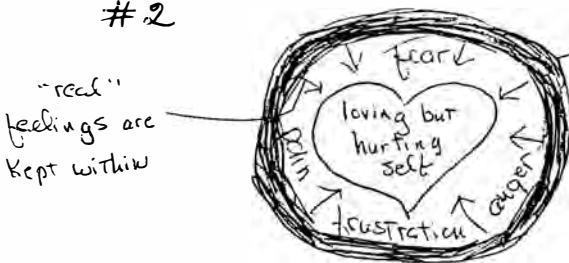
Audrey Beversdorf James taught on the elementary and college levels after graduating from Concordia College, River Forest. She has developed her special interest in the education of exceptional children.†

#1



aggressive "darts" of
"fighting" behaviors

#2



protective "wall" that
shuts out others;

superficial communication
to outside world

Effective Use of Parents, Family, and Community

Throughout the nation school administrators are beginning to tap more fully the rich resources of parents and the general community which they serve. Instructional leaders are relying more heavily on the strengths of families and their understandings of children as curriculum is being developed and instructional strategies are determined. A greater dependence is being placed on the convergence of school, family, and community as school programs are improved and school policies and procedures are determined. Edwards and Young noted in a recent article:

“Efforts should be organized around preventive strategies. Thus school personnel must understand the children and families that they serve—including the wide range of social, personal, economic, and psychological stresses that families may be encountering. They will need to assess how this information will facilitate closer relationships with families to support children’s in-school and out-of-school development.”(1)

Advantages of gaining support

Research points out that higher student achievement exists when parents participate in school activities, monitor children’s homework, and support the extension of the school into the home. Administrators are beginning to realize and appreciate that parental involvement tends to ease existing tensions and perhaps even prevents future misunderstandings and problems between school and home. Some schools permit parents and interested community members to influence decisions by the local boards of education through open forums, neighborhood coffees, and other input opportunities. Policy formulation remains the function of the Board representing the community, but feelings of the community and input from parents highly influence these decisions.

Guidelines for the parish school administrator

- Schools benefit as outside sources assist in planning. Before faculty and the Board of Education decisions are made, encourage the use of representative parents and interested congregational members in such activities as goal setting, curriculum planning especially in those sensitive areas as sex education and the teaching of values, as well as in library book, media, and textbook selection. Parents become more aware and prepared to serve if they are involved.

- A spirit of cooperation and trust should be established among individuals and groups involved in the process. Often any existing communication gap between and among parish community, pastors, and school staff can be bridged by these joint efforts. Possible tensions can be aired between parents and faculty, or misunderstanding can be handled through these dialogues.

- Teachers and administrators should take an active part in the goal-setting and review process. Include the entire faculty or faculty representatives and pastors and church leaders in constructive dialogue at these joint sessions. Give parents the opportunity to see that teachers are skilled problem-solvers.

Practical applications of this joint process

The wise administrator attempts to gain consensus among parents and community especially in those matters regarding delicate or debatable issues. Discussion should not dwell on past deficiencies of faculty or parents, nor lay blame, but eventuate in improvement in school programming, assistance where possible, and help in determining Board and faculty priorities. Agenda items for these joint sessions could include:

1. Review of school's mission statement
2. Gathering of parents' opinions especially as the school conducts its regular evaluation and accreditation activities
3. Validation of school goals and the development of new goals for the 90's and beyond
4. Joint planning of Career Days, organization of volunteer supervision of Field Day activities, classroom aiding, and tutorial services
5. Solicitation of senior citizens in varied school activities
6. Participation in the total church self-study to help reinforce the role of the school in the work of the Kingdom and the local congregation.†

A Final Note

Parish community involvement in school matters including non-member parents makes sense. This activity can breed success for children, contribute constructively to the school program, allow staff to hear problems and concerns first-hand, and develop a forum where all can function in a Christian and God-pleasing manner.

End Notes

1. Patricia A. Edwards and Laurent S. Jones Young, "Beyond Parents: Family, Community, and School Involvement, *Phi Delta Kappan*, Vol. 74, Sept. 1992, p. 80.

Barbara J. Resch

Preparing Young Singers for Worship: Through Experience, Exposure and Example

Children at Worship

A recent visitor in our church's Matins service remarked that her church never sang the Psalms because they were "too hard for people to learn." When I replied that our people had seemed to learn the Psalms easily, she concluded "But you have a school; *of course* they sing well."

Her observation led me to recall that throughout history the Church's singing has been supported by cooperative and complementary education institutions. Lutheran schools during the Reformation, per Melancthon's school order of 1528, spent an hour each day on music, learning to provide the musical leadership for the liturgy and new vernacular hymns. In the American colonies the singing school movement arose in the 1700s because years of singing by rote had resulted in a greatly diminished body of tunes known by worshipers. The sol-fa hand-signs that became an important tool in Kodaly-inspired music education were devised to help British Sunday School children read the music of the metrical Psalms. Some of the most far-reaching endeavors in music education were motivated by an urgent need to improve congregational singing.

For the church of the 1990s, one of the first steps toward improving congregational singing is to make singing a natural and comfortable expression for children so that their sung response in the Divine Service does not feel like a foreign language. Classroom teachers have many occasions

Barbara Resch is Coordinator of Music Education at Indiana-Purdue University, Fort Wayne, Indiana, and director of the children's choirs at St. Paul's Lutheran Church and School.

to incorporate singing into daily work. Scan the music series textbooks for age-appropriate songs that help children experience another culture or another time in history, that reinforce poetic meter and accent, celebrate holidays, and express feelings. Secular folk songs and fun songs with bouncy rhythms and infectious melodies can be effective change-of-pace activities that encourage students to sing freely and confidently. Teachers in Lutheran schools also have many opportunities to use music as the servant of the Word in classroom devotions, lunchroom prayers and weekly chapel. This role necessitates use of music with an integrity that fits its lofty task, and with good modeling this singing can also be energetic and enthusiastic.

Often, a confident and in-tune singing voice is all that is needed to lead singing. Musically-insecure teachers might sing with another class whose teacher is a stronger singer, or get keyboard help from an older student, teacher's aide or parent volunteer. Many recordings exist that model good singing of secular songs, although fewer that demonstrate natural and tuneful singing of hymns. Perhaps one of the school choirs could even record some hymns for use in leading devotional singing.

Obviously not every hymn can be mastered by primary grade children, but often there is a section, perhaps a refrain, that can be used as a starting point in participation. Examples that are accessible for pre-readers are the Alleluias in the Easter hymns *WL* 127 and 137, in "From All that Dwell Below the Sky" and the several other versions of this tune, the "Rejoice!" refrain of "Oh, Come, Oh, Come, Emmanuel," the refrain of "Let Our Gladness Have No End," the "Holy is God, the Lord of Sabaoth!" near the end of "Isaiah, Mighty Seer," and "With them numbered may we be" at the end of "Blest the Children of Our God." Listening to teacher or older children sing while waiting for their turn to join in, young children will learn all of the hymn over time and still be able to participate from the beginning.

Finally, in addition to providing singing experiences and exposure to the musical materials of worship, one of the most positive influences teachers can have is by their own example. Male teachers in particular who sing with their classes--especially with boys whose voices are changing--are saying, in effect, that real men do sing. Teachers who sing in the church choir, support the children's choir program, and faithfully participate in the service with their unabashed singing of the hymns and liturgy are showing their students that they value this gift of music and the role it plays in Lutheran worship. The church is well-served and its sung confession of the faith strengthened as children are thus prepared to be confident and active participants in worship.†

Eric Altenbernd

Is There Room To Think Critically In Christian Education?

Directors of Christian Education (DCE's) find themselves at times caught up in the debate about what is appropriate and inappropriate to teach in Christian Education. On one side of the debate are those who feel Christian education should be based solely on the study of God's word and the doctrine of the church (Scripture-based). The other side in this debate proposes teaching to the needs and interest of the target audience (needs-based). Roehlkepartain in his book "The Teaching Church" expresses the debate in these terms:

A similar debate rages in Christian education. To oversimplify, on one side are the proponents of strictly needs-based and interest-based education. Take a poll, then study whatever people say they want to study. If an issue falls to the bottom of the list, ignore it, because people aren't interested.

On the other extreme are those who say that Scripture or God's revelation should dictate exactly what people teach and learn. To be true to the Gospel, they insist, you must systematically study major themes in Scripture or theology. Only people who are faithful will learn and grow. (Roehlkepartain, p. 119)

These two simplified extremes will be applied to the focus of this article: should we allow, promote and foster critical thinking in Christian education? A related question is should we allow, promote and foster critical thinking in a confessional church? This cuts to the very core of everyone's philosophy of education, personal beliefs and how you express those in your life and work within the church. It can also lead to a significant impact on who we are as a church

Eric Altenbernd is a Director of Christian Education at Our Redeemer Lutheran Church in Marshall, Missouri.

body. Our foundation stands on the reliability of God's word and the confessions and doctrines that have been developed based on that foundation. Can and should that foundation be questioned is a closely related issue to the title "Is There Room To Think Critically In Christian Education?"

In this article we will attempt to define what is and is not critical thinking, factors that affect critical thinking, implications for Christian education, and finally where do we go from here? The debate in Christian education, scripture-based or needs-based, will be applied to the four areas being explored in this article.

Critical Thinking: Is and Is not

Critical thinking is not an invention of the Twentieth Century. In recent years critical thinking has broken into the mainstream of education for various reasons. Critical thinking is not a program, method, or curriculum to be studied in isolation. It also is not a cure-all for ineffective educational practices or lack of educational development in individuals. Yinger says, "But it must be remembered that 'critical thinking' is not the name of any *thing*, like a table or a chair. Hence, we cannot begin by describing it or by listing its properties, attributes, or components--it simply doesn't have any." (p. 30)

What is critical thinking? Kinney states, "Critical thinking is better considered an expanding, exploratory process than the progressively narrowing process of problem solving." (p. 5) The recent Ebola viral outbreak in Nigeria is an example. Medical researches start with what is known, question current understanding, and strive to develop a new understanding for this virus. The goal of their search is not only a cure, but also to develop a new way of seeing the world in which they live and work.

Kinney's definition is built on by Yinger who says, "Critical thinking will be regarded here as the cognitive activity associated with the evaluation of products of thought." (p. 14) Drake takes Kinney's and Yinger's definitions and pushes it further by proposing the definition, "To engage in critical thinking is to engage in judgment-making, but judgment-making of a specific kind. Judgment-making in critical thinking involves these five kinds of things: statements, laws or principles or hypotheses, arguments, terms, problems." (p. 31)

This judgment-making is not to be confused in the legal sense. It is not judging a person or individual guilty or not guilty. It should also not be confused with the idea of judgment in the Biblical sense--good or evil, God or Satan, eternal life or death. Judgment-making in critical thinking questions the five kinds of things listed in the previous paragraph. Questions such as the "adequacy of a definition, the validity or soundness of an argument, the truth or falsity of a statement, and the like (Drake, p. 56)" are explored and answered.

How would critical thinking then affect Scripture-based and needs based education? In both instances educators would need to consciously integrate opportunities for learners to ask questions about what is being presented. Not only would learners need to ask the questions but also seize the opportunity to explore, struggle, and answer the questions as well.

Learners involved in Scripture-based education would need permission from educators to ask questions like “How do I know that I am forgiven?” “Did Jesus rise from the dead?” “Was there a flood?” “How do we know there is a God?” Our church embodies many statements, laws, principles, arguments and terms. Allowing, fostering and supporting critical thinking in Christian education would be allowing learners to ask questions like the ones Drake identified about our foundation. How would this affect us as a church? Can the church’s foundation, Scripture and doctrine, remain solid with everyone questioning it?

Needs-based education would have similar challenges if critical-thinking were truly supported. Questions as diverse as “What’s wrong with living together outside of marriage?” “Is abortion wrong?” “What’s the best way to parent?” and many other questions and topics can be identified. The result would be the same, examining all that has been held as true and right based on our foundation. Should the educator provide the answers to everyone’s questions and concerns, or should we allow the learners to find their own answers? If they find their own answers, will the church resemble our society at large or will the church’s foundation be made stronger?

Factors that Affect Critical Thinking

Yinger proposes that “Four major factors affect one’s ability to think. Three of these factors are internal; the fourth influences thinking from the outside: knowledge and experience, relevant intellectual skills and strategies, and appropriate attitudinal dispositions which work from the inside. The major external factor is the thinking environment.”(p. 14)

Working with a wide variety of people, DCE’s and other educators need to be extremely sensitive to the knowledge and experience of the target audience. I would not confine critical thinking to a particular age. Instead, the challenge is to recognize the difference in the abilities of the learners and the amount and type of experiences. Doing so, the educator will be able to challenge any learner to think in a critical way. Granted, an adult learner will be better equipped to deal with larger and more complex issues, but this does not mean younger learners cannot think critically on issues relative to their age. Yinger concludes that “. . . efforts aimed at facilitating critical thinking in students should pay adequate attention to what the students already know.”(p. 28)

A second factor that affects critical thinking according to Yinger is relevant intellectual skills and strategies. This focuses on comprehension and relating the unknown to the known. Jesus, as a master teacher, used parables and personal life experiences of those He taught to assist listeners in their learning. To foster critical thinking educators need to begin with what the students know and assist them in building bridges to what they don't know. One of our responsibilities then as educators is to help people see things they have never seen. This connection of the known to the unknown is extremely necessary when it comes to critical thinking.

Attitudes and dispositions is the third factor. Burton and others list ten attitudes critical for good thinking: intellectual curiosity, intellectual honesty, objectivity, intelligent skepticism, open-mindedness, conviction of universal cause-and-effect relationships, disposition to be systematic, flexibility, persistence, and decisiveness. To be able to promote and foster critical thinking, the educator would need to reflect these attitudes to their learners. As stated previously, critical thinking is not a curriculum, but a way of thinking and learning.

How do the dispositions of the educator and the learner affect critical thinking? Personal values on the topic at hand can foster or block critical thinking. All people have issues about which they hold relatively strong beliefs, and no information or arguments are going to affect their thinking. People may say to themselves "That's the way it is and that's the way it's going to be." Other potential blocks to critical thinking can be the fear of failure and/or mistakes and a dislike for disorder in the learning process or environment. To foster a critical thinking climate, educators would need to promote an environment where questioning is accepted and promoted and fears of the learners are addressed.

Finally, the thinking environment is the fourth factor that affects one's ability to think. Physical setting and the emotional and intellectual climate of the learning environment are significant. The educator has tremendous influence on the learning environment in the physical, emotional, and intellectual climates. It is essential that educators strive to provide the best environment with the resources at hand.

To foster critical thinking then, an educator needs to be aware of the knowledge and experiences of the learners, their attitudes and dispositions, intellectual skills, and the learning environment. If effective learning is going to take place these four factors need to be considered and acted upon. The four factors, in my opinion, are not limited to critical thinking. Scripture and needs-based education would benefit in general from implementing these four factors.

Implications for Christian Education

A basic understanding of critical thinking has been laid out. Being a critical

reader you probably already have questioned, accepted, disregarded, or challenged what has been presented. Maybe you have even begun to develop your own implications for Christian educators.

Drake shares his perspective on the relationship of critical thinking and Christianity:

In the reformation in Europe some three hundred years after Thomas' (Aquinas) own time, however, the emphasis upon logic in teaching and in learning came to be diminished gradually . . . To the Reformation leaders, this sort of method was not only pagan in its origins but corrupting in its influence upon the interpretation of the biblical texts. To them the Scriptural texts themselves, being the direct word of God, obviated any need for logic; truth could be derived by Faith without having to pursue it, Socratic-fashion, with reason and logic alone. (pp. 174-5)

Drake's statement can be connected to the debate in Christian education expressed by Roehlkepartain at the beginning of this article. If our goal is indoctrination (and in no sense is that term used in a negative sense; in fact it can be a justifiable goal in education) of the learner in Scripture and church doctrine then we as educators accept what has come before and disseminate this information to our learners. The assumption is that indoctrination leaves no room for critical thinking. Faith is given by the Holy Spirit and no amount of logic will help one "grow" in faith.

Does this mean that critical thinking in Christian education can only take place when needs-based education is pursued? There will be some who argue that even in needs-based education there is one correct answer and my responsibility as an educator is to give learners that answer. It would follow then that it does not matter if the learner or the educator asks the question; the Christian educator is there to answer it. This safe-guards the learner from the influence and false teachings of worldly perspectives.

Critical thinking skills can be fostered and developed in both Scripture and needs-based education. The question is should it be? If it should, how is that going to affect us individually and corporately within our church body? A number of implications related to these two basic questions have already been presented in the article. They are presented here in summary fashion for your consideration and discussion.

Our foundation stands on the reliability of God's word and the confessions and doctrines that have been developed based on that foundation. Can and should that foundation be questioned?

Should the educator provide the answers to the learner's questions and concerns, or should we allow the learners to find their own answers?

Should the educator be concerned about the knowledge and experience of

the learners? If we are or are not, how does that affect Scripture and needs-based education?

Should the educator be concerned with assisting learners in connecting the known and the unknown? If we do or we don't, how does that affect education and critical thinking?

Are Christian educators critical thinkers and should that become an integrated aspect of our training?

Does the environment really influence the learner?

How would critical thinking affect us as a church body?

Should Scripture and our doctrine be open to critical-thinking?

Do Christian educators have the right to be "gate-keepers" of critical thought in their learning environments?

All of these implications and questions are related to our personal philosophy and beliefs about education and Christianity. That is why the title of this article cuts to the core of who we are and what we do. It can be summarized with the basic question "Why do we have Christian education?" The answer to that question will influence and be influenced by the implications just presented.

Where Do We Go from Here?

If you were looking for a one sentence answer to the question raised in the title of the article, I hope you have not been disappointed. Critical thinking does not allow for such a simple response. What does this do for me as a DCE or other Christian educator? Examine what you believe and what you do. What are your goals as an educator? How do you approach learners and the learning environment? By examining these questions you will become more aware of your strengths and challenges. Then build on them and become a better educator.

Secondly, we as a profession and a church body need to examine the implications and begin implementing our conclusions in a conscious way. The question "Why Christian education?" needs to be further explored and come to a common understanding or definition. One may exist in theory, but it has not been widely implemented in the field. To begin the discussion, Roehlkepartain's response to the question "Why Christian education?" may be helpful:

At the heart of this book and the study it concerns is the conviction that the primary aim of congregational life is to nurture--among children, youths, and adults--a vibrant, life-changing faith, the kind of faith that shapes one's way of being, thinking, and acting. This goal makes two important assumptions: faith is a way of living, not just adherence to doctrine and dogma; faith is life-transforming and has a dramatic, lasting impact on the believer. (p. 34)

Where do we go from here? To be honest, some critical thinking is taking place in Christian education already. Is it being allowed, promoted and supported

openly across our church body? According to Drake, it has been limited and suppressed since the Reformation. If he is correct in his observation, then the time has come to re-examine critical thinking, its impact on our church, and how it will affect us and the learner in the 21st century.†

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New Sunday School Curriculum Announced For Fall 1996

A replacement for the *Our Life In Christ* Sunday school curriculum from Concordia Publishing House (CPH) is on track for introduction beginning in the fall of 1996. *Our Life In Christ*™ was first introduced in 1988 and is designed with an easy-to-use teaching format, age-appropriate lessons and solid doctrinal content. Now under redevelopment, the new *Our Life In Christ* curriculum will continue that approach and reflect research which indicates that children respond best to teaching methods that encourage active learning.

Our Life In Christ's new look will include bold color graphics for every age level and a video format for the pre-teen and junior high levels. The new scope and sequence of the curriculum will closely follow the three-year lectionary with Old Testament lessons in the fall and the life of Jesus presented in the winter and spring. It's designed to effectively present the Word of God to children in a format that will capture their attention and, through the power of the Holy Spirit, nurture their faith in Christ for a lifetime.

“A Matter of Taste”

Every day standards and guidelines shape our lives. Without regulations governing food, drink, health, safety, and even the state of the air we breathe, our lives, health, and general well-being would be seriously at risk. Standards for healthful living are a fact of life and are welcomed everywhere.

Everywhere, it seems, except in discussions about the church's worship and its music. There, some say, everyone is entitled to his or her own opinion, no matter how uninformed or harmful such opinions may be. The self-evident connection between the music of worship and spiritual health--affirmed by the Church in every age--is conveniently overlooked.

“It's all a matter of taste.” And with that any attempt to establish even basic liturgical or musical standards in parishes goes out the window. On predictable result is the inane concoction of musical and liturgical trivialities served up to many congregations Sunday after Sunday as “relevant and meaningful.”

But after all, isn't “beauty in the eye of the beholder?” Erik Routley once commented that “there is no . . . miserable hymn or demoralizing hymn tune, no mawkish anthem or organ voluntary . . . [and, we might add, no insipid setting of the liturgy] but somebody has thought it beautiful.” The usual argument in favor of bad music is that fine tunes are doubtless “musically correct,” but people want something simple. In fact, as Routley suggests, the phrase “musically correct” has little meaning; the only “correct” music is that which is beautiful and noble in character. As for simplicity, what could be simpler than *St. Anne* or *Old Hundredth*?

First

Person

Singular

Seeking musical refuge in “what I like” or “what appeals to me” is to withdraw into an individualism which seeks personal gratification before the building up the *community* of faith. It avoids the simple fact that, in Ralph Vaughan Williams’ words, the issue is, first of all, a theological and moral issue rather than a musical one.

It may be one thing, in Vaughan Williams’ words, “to dwell in the miasma of the languishing and sentimental hymn tunes [and church music] which often disfigure our services.” It is quite another when such an attitude is encouraged by those charged with leadership in worship. To say, for example, that the choice of hymns in worship is simply “. . . a matter of taste” is ultimately to avoid taking responsibility for the spiritual, musical, and moral development of ourselves and our children.

In matters medical we reject the advice and counsel of our doctor at our own peril.

Regarding worship and its music--for our children’s sake if for no other reason--perhaps we should pay less attention to those advocating faddish whims and passing fashions and more to those who can help young and old alike grow into the church’s worship, the church’s song, and the church’s life.†

The wise man is astonished by anything.
- Andre Gide

Only the hand that erases can write the true thing.
- Meister Eckhart

There is no money in poetry, but then there is no poetry in money, either.
- Robert Graves

I Wish I Would Have Said That!

We all hear cute slogans, clever quips, and scintillating stories each day. Some I remember. Some I try to forget. Some I wish I could recall.

Following are a number of such quotes that I've heard in the past few days. Maybe you can fit them into your next lesson plan, confirmation class, sermon, family devotion, or just idle talk around the coffee urn on Sunday morning. And let me suggest if you are hearing much better stories and quips than I am, please feel free to share your gems with me!

I have found it fascinating to look at a quote or saying from someone else and build a story, article, or message around it, surrounded by law and gospel theology. Some of these fit right in. Others you may have to "stretch" a bit.

1. Robert Orben once said, "I want to thank and pay tribute to all of our volunteers--those dedicated people who believe in all work and no pay."

2. Mother Teresa is quoted as saying, "True holiness consists in doing God's will with a smile."

3. Seen on a refrigerator door:

If you sleep on it, make it up,
If you wear it, hang it up,
If you drop it, pick it up,
If you eat out of it, wash it,
If you open it, close it,
If you turn it on, turn it off,
If you empty it, fill it up,
If it rings, answer it,
If it howls, feed it,
If it cries, love it!

4. Heather Whitestone is credited with this one-liner, "The most handicapped person in the world is a negative thinker."

5. Leon Bloy says, "Joy is the most infallible sign of the

Multiplying

Ministries

presence of God.”

6. Some good words from Robert K. Greenleaf and the Servant Leadership Center in Indianapolis: “Not much happens without a dream. And for something great to happen, there must be a great dream. Behind every great achievement is a dreamer of great dreams. Much more than a dreamer is required to bring it to reality: but the dream must be there first.”

7. One of my favorites: “The perception of a problem is always relative. Your headache feels terrific to the druggist.”

8. And another one from the oft quoted prophet, Anonymous: “Enough about me. Now, let’s talk about you. Tell me, what do you think about me?”

9. Words to live by: “It is salutary if we do this--it diminishes us if we do not. It is useful if we do this--it is detrimental if we do not.”

10. And for you statistical buffs out there: “Three statisticians go deer hunting with bows and arrows. They spot a big buck and take aim. One shoots and his arrow hits ten feet to the left. The second shoots and his arrow hits ten feet to the right. The third statistician jumps up and down yelling, “We got him! We got him!”

11. From an Australian aborigine woman, “If you come to help me, then you can go home again. But if you see my struggle as part of your own survival, then perhaps we can work together.”

12. Something I wish I would have said, so I think I’ll say it! “A keen sense of humor helps us to overlook the unbecoming, understand the unconventional, tolerate the unpleasant, overcome the unexpected, and outlast the unbearable.”

As we listen and share these quips and quotes, we also continue to focus on the Scriptures that bring so much wealth and health to us as we continue our ministries together. We continue to listen intently to the Scriptures for each Sunday. We continue to share God’s Word through individual family and staff devotions. And we continue to sense the presence of the Spirit in us, and bring before the Lord the prayer of King Solomon, “Lord, give me a listening heart.”

Blessings and joy as you share these quips and quotes and, above all, as we share the stories of Jesus’ love and forgiveness of each of us. Now that’s really something to share!†



Carl Jung told of a man who asked a Rabbi, “How come in the old days God would show himself to people, but today nobody sees God?”

The Rabbi said, “Because nowadays nobody can bow low enough.”

Shirley K. Morgenthaler

The BEST for Children and Ourselves

Exactly who is it that teaches young children? Is it the grown-up who never grew up? Are we really Peter Pan in disguise? For many of the teachers of young children, the opportunity to preserve the playfulness and creativity of early childhood--and to get paid for it!--is a delightful gift. So we play. Furthermore, we often make what we do look downright easy.

Hence the dilemma. If it's easy, is it worthy of respect and a paycheck that communicates respect? If it's fun, how can the person doing it be considered a professional? If it's work done primarily by women, how important can it be?

The second piece of the dilemma is that teachers of young children are incredibly busy with the day-to-day planning, preparing and implementing interesting and appropriate curriculum for young children. This busy-ness creates the mind set that there isn't enough time to keep up with current research and theory. This busy-ness becomes an excuse for avoiding professional growth.

It's well and good for me to be writing this column each issue and providing the theoretical framework and vision for the work of early childhood educators. But it's not enough. What is critical is that each early childhood teacher--each of you reading this--become knowledgeable and visionary herself or himself. What is essential is that each early childhood professional become just that: *professional*.

To be truly professional requires several things. It requires a set of standards, or ethics . . . a code of behavior for that profession. Over the past ten years, both the National Association for the Education of Young Children and our

*Teaching
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own Lutheran Education Association have been working to develop and disseminate such a code of behavior and practice (Bredekamp, 1987; Bredekamp & Rosegrant, 1992; Morgenthaler, 1994).

Being professional also requires an ongoing commitment to learning, to research, to articulating the why of practice and of professional conduct. Here, each individual professional and aspiring professional must make the commitment and accept the responsibility.

Being professional includes knowing and using the specialized language, the jargon, of the profession. Each profession develops its own professional language. None of us would trust a physician or an attorney who didn't know the jargon of their respective profession. Yes, we would expect him/her to explain a concept in words we could understand, but we almost feel comforted to hear the big words, the jargon, for the disease or legal issue in question.

Did you ever consider that parents may feel the same? As early childhood teachers, we spend so much time and energy making difficult concepts understood by young children that we often have difficulty switching to words of more than two syllables when we are trying to convey an important concept or theory to parents or to others in the congregation.

You don't know the theory, you say? You're not comfortable using the theoretical jargonese? If we are ever to rid ourselves of the "just" syndrome (Morgenthaler, 1995), we need to change our thinking from the impossible past the possible to the doable! We need to start immediately to convey our ideas in the precise language that theory and jargon support. We need to *sound* professional!

Sounding professional requires professional growth. It requires reading professional and research journals, going to conferences (beyond the annual teacher's conference), talking about ideas and theories with colleagues, developing and giving presentations to others, and practicing the language of professionalism until it becomes natural and comfortable.

Professional growth almost always leads to other changes as well. Professional growth shows. Professional growth leads to thinking differently about oneself and about the issues one faces each day. Thinking differently leads to changes in discussions and proposed solutions to challenges as the issues are seen in a broader perspective and context. That kind of thinking and speaking differently almost always leads to a new "look." As we think of ourselves in a new light, that difference shows to those around us. As that difference shows, the regard others have for our work and our worth begins to undergo a transformation.

As early childhood educators, you are already busy enough without accepting an added assignment from this column. However, the changes I am

advocating will make the work more effective and bring a broader base of support for that work. As you begin to see yourself as an effective professional who happens to work in this or that classroom or center, you will find your role in the parish taking on new meaning. That's where the real effect of professional growth can have its impact. It is with the adults who have only limited awareness of our work that the new professional can have the greatest influence. We need congregational support for our work, right? Let's end the "the kids love it" rationale for what we do and bring on the "this is foundation for learning into adulthood" theoretical framework. Our ability to persuade others of the needs of young children is best when we present a professional image with an articulate and cogent argument regarding programming and facilities required. Our children deserve nothing but the best.✚

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They Do Remember

The following response to a "Matters of Opinion" from the May/June 1995 issue of the journal ("The Golden Years") came from classmate Herman Glaess:

(The editorial) brought back many fond memories and raised similar questions. During our recent Spring Break . . . we headed for Texas . . . was able to see Rev. Wilbern Michalk, pastor at Giddings, Texas. Very enjoyable get-together. He had me stand as he introduced me to the congregation as his first grade teacher fifty years ago. He further embarrassed me by saying that he always wanted to be a teacher just as I was but discovered that he couldn't be of that stature so changed his plans and became a pastor instead. I wished I would have taped that, but not sure where I would ever use it.

A Final Word

George C. Heider

“Throw em Where They Ain’t (Yet)”

As I write this column, it’s the end of August in River Forest. It’s hot and humid (even more so than usual this year). Schools are just beginning the year’s classes. Jackhammers are removing the porch from in front of the university’s famed pillars, in preparation for a replacement, including a ramp to allow access for the disabled.

But as I write, I know that I do so for readers of *Lutheran Education’s* November/December issue. As you read, the weather cooled notably. The school year rapidly flows toward half done. And, God willing, the jackhammers are a distant memory and the porch project competed, leaving the university with an attractive, functional and welcoming face turned toward the world.

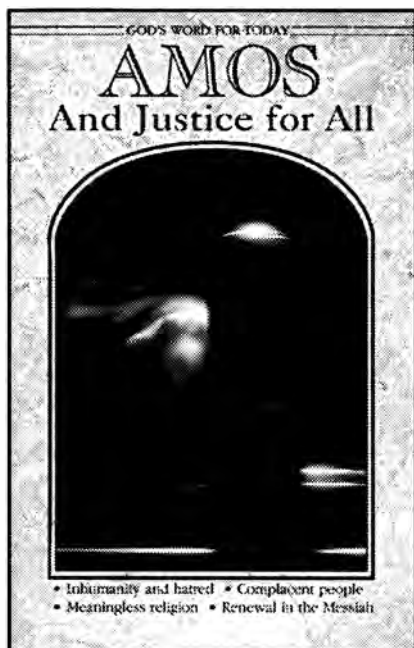
It strikes me that my present feelings are a microcosm--indeed, a parable--for our task as teachers. Much of what we do is necessarily aimed at preparing students for life in a future world whose shape is, at best, dimly perceptible. It falls to us to imbue our students with the knowledge, skills and wisdom to live and serve effectively in a “then” which will doubtlessly look very different from the “now.”

Readers of two of my favorite books in Scripture, Deuteronomy and John, know that this issue is not a new one. Both Moses, speaking to the new Israelite generation who would enter a land he could only see from afar, and Jesus, preparing his disciples for a future without his physical presence, model care to communicate to their hearers both foundational truths and the capacity to adapt themselves creatively to new circumstances. Jesus even promises his followers a “helper,” the Spirit of truth, and he prays for all future generations of Christians (including our own and our students’) who will come to believe in him through the witness of earlier disciples (Jn. 14:16f.; 17:20). May I commend both of these books to your reflections, as you seek to equip the next generation.

The great quarterback of the Baltimore Colts, Johnny Unitas, once said that never did he throw a ball to where a receiver was. He threw it to where the receiver would be, once the ball got there. I’d suggest that we can be no less purposeful, as we plan curricula and lessons, thereby launching our own trajectories into the next century of the Years of our Lord.✠

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Look at Christ*

James: *How Faith Works*

Exodus: *By His Mighty Hand*

Proverbs: *God's Gift of Wisdom*

Ezekiel: *I Am the Lord*

Mark: *The Serving Christ*

Hosea: *Critic and Comforter for Today*

Acts: *The Gospel Throughout the World*

Ephesians: *The Church: God's Servant*

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